

VEDIC CULTURE

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Vedic Culture

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PREFACE

“Let us hear, O Lord, only what is decent and blissful. Let us see only what is graceful and beneficial. Let us concentrate all our senses on prayer unto Thee and, O Lord, let our lives be spent in being of service to Thee and to all the world through Thee.” Rk 1.89.8.

The eternal Vedas are the fountain source of all knowledge. The extent of civilization and culture that is found in the Vedas is simply unique and incomparable. Some writers, in speaking about the Rāmāyaṇa, have said that it is useless trying to find a parallel for the great war between Rāma and Rāvaṇa because there cannot be any such parallel. Such is the case with the Vedas. The Mantra, quoted above, is the ‘Prayer of Peace’ of the Atharva-vedins.

Is there any difference between the spirit of this Vedic lesson and the teaching of Auguste Comte that “the characteristic basis of religion is the existence of a power without us, so completely superior to ourselves as to command the completest submission of our whole life”? There are men who have described this ‘Store-house of incomparable Knowledge,’—the Vedas,—as

the folk songs of a pastoral people. Some have chosen to see in the Vedas the abject adulation of the terrific forces of Nature by an awe-struck, primitive people, trembling in dread before those mighty forces; some have ascribed to it the first rude attempts at poetic expression of a simple-hearted imaginative folk. Some others, again, have thought it fit to shove it off as merely mythological or pre-historical tales and mythical fables. On the other hand, famous Western scholars, like Goethe, the poet, and Schopenhauer, the philosopher, have praised the Vedas beyond all measure as a source of solace and beatitude in their daily studies on account of the sweetness, serenity and solemn ideas.

Nowadays, though the Indian Hindus profess their adherence to the Vedic religious system, yet they have no faith in the Vedas. There is hardly any systematic teaching or study of the Vedas. Yet some pedants try to establish their own theories by misquoting and misinterpreting the Vedic Texts. Some believe in the Vedas and try to follow the Vedic observances, yet they do not seem to believe in the Vedic Monism or in the efficacy of the idea of 'Rupam' (Form) in symbolic worship.

To them the 'Adored One' is neither *Sagunam*

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nor *Nirguṇam*—neither personal nor impersonal absolute. Yet the very *Devas* like *Indra* and others whom they profess to believe in, are mentioned in the Vedas as the 'two handed one'—*Vajra* in his hand, with beard and hair of golden hue. Moreover, one can find the expression of the idea of Monism in these Vedic references. Modern educated community is largely made up of these so-called followers of the Vedas. Some of them have found in the Vedas references to the slaughter of cows even without properly reading the Vedas. While others want to reject them altogether as full of superstitions. This book is published with the object of placing before the public some ideas about the true nature of Vedic lore, by removing some of the fanciful cobwebs which have obscured the real meaning of the Vedas.

In the preparation of the book, major portion of the trouble has been taken by Sreeman Kshiti-mohon Dasgupta, late Principal, Victoria College, Comilla. Sreeman Ganga Charan Dasgupta, Principal (retired) of the Baroda Secondary Teachers' Training College, has taken great pains in seeing the book through the press. Sreeman Basanta Kumar Chatterjee, Sreeman Probodh Chandra Chowdhury, Rai Bahadur Sures Chandra Bose

and Sreeman Jyotis Chandra Mitra also helped me in various ways. I am grateful to them. all for their services and bless them for the same.

FOREWORD

It is greatly to be regretted that the modern Hindu derives his knowledge about the Vedas mainly from the writings of Western scholars. From the point of view of intelligence and erudition Western scholars hardly leave anything to be desired. But in spiritual matters intelligence and erudition are not enough. As the Kathopanishad says, "This Soul (Brahman) cannot be attained through excellent discourses, nor by intelligence or by vast erudition. He can be attained only by one who is selected by Him. To such a person He reveals His own self."¹ But what kind of person is selected by Brahman for the revelation of His self? In the next verse the Śruti describes the nature of such a person. He must desist from wicked acts, *i.e.*, from all acts prohibited in the Śāstras. He must be thinking continuously and uninterruptedly of Brahman. One who fulfils these conditions can attain Him even though one may not be learned. We find in the Chhāndogyopaniṣad that Satyakāma Jābāla was asked by his preceptor to tend 400 cows and not to

¹ कठ १।२।२३ ; मृच्छक, ३।२।३ ।

return till the number rose to 1,000. He went about tending the cows for several years till the number came up to 1,000. And divine knowledge was revealed to him, even though he did not possess much of Śāstric learning through intellect. It must be presumed that Satyakāma led a pure life and was all the time thinking steadfastly of God—thus rendering himself fit for divine revelation. In modern times we find that Rāmkrṣṇa Paramahansa, who was practically an illiterate priest of a temple, attained divine knowledge through steadfast devotion to God.

It may be urged that all this may be true for the attainment of divine knowledge. But what has that to do with the greater part of the Vedas consisting of hymns addressed to minor deities and of rituals prescribed for the attainment of heaven? However, this is only a superficial view of the Vedas. The *Kāthopaniṣad* says, "All the Vedas lay down the means of attaining Brahman."¹ It must therefore be concluded that all the Vedas (including the hymns and the rituals) are intended to serve as a means for the attainment of Brahman. There must be an esoteric meaning of the hymns and rituals which lies deep below the surface. Lord Śrīkrṣṇa refers to such an inner meaning of

¹ अठ, १।२।१५।

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the Vedas when he says in the Bhagavad Gītā, “By means of all the Vedas I am to be known ; I alone know the true meaning of the Vedas.”¹ If the Vedic rituals are performed with a desire for enjoying the fruits thereof, they enable a person to attain heaven but the same rituals enable a man to attain divine knowledge if they are performed without a desire for enjoying the fruit. This is the well-known doctrine of *Niṣkāma-karma* which has been elucidated in the Bhagavad Gītā ; but whose seeds are to be found in the Vedas and the Manusmṛitā.

European scholars claim to have studied our sacred literature in a scientific spirit, free from superstitions to which our ancient scholars were said to be subject. But, in fact, we find that the conclusions arrived at by Western scholars are in many cases largely vitiated by their own prejudices. As an example, it may be mentioned that almost all Western scholars have held the view that the writers of the Upaniṣads lost their faith in the efficacy of Vedic sacrifices and in the existence of the Vedic gods. But, as a matter of fact, the existence of Vedic gods and the efficacy of Vedic sacrifices in attaining heaven have been affirmed in all the Upaniṣads. It is a matter for consideration whether

¹ गीता, १५।१५।

the Western scholars have not imputed to the authors of the Upaniṣads their own prejudices against Vedic gods and Vedic sacrifices. What is greatly to be deplored is that many modern Indians educated on Western lines have accepted the views of Western writers in this matter. They have not paused to consider whether there is sufficient justification for this view in the Upaniṣads themselves. Nor have they realised that the logical consequence of this view is that the Vedas are self-contradictory and therefore cannot be true, and that all our ancient scholars who held that the Vedas were infallible were wrong. Such views, disseminated through the Universities, have sapped respect for ancient culture in the minds of the younger generation. The prophetic genius of Bankim Chandra scented this danger long ago and warned us that we must be very cautious in accepting the novel doctrines of Western scholars regarding our ancient literature. But this warning has gone unheeded.

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VEDIC CULTURE

I. THE ABODE OF THE RISHIS

ॐ नमस्ते रुद्रमन्यवे

I bow to Thee, O Rudra, the creator and sustainer of life and of all sacrificial offerings.

When we open our eyes, the first thing that we see is the earth and then the sun that reveals it. The earth without the sun is not a happy imagery even to contemplate. A sunless earth, under a crust of perpetual snow and immersed in an all-pervading darkness, would be no fit habitation for any living being. Apart from this relation of 'the revealer and the revealed,' the sun and the earth are bound together by another tie that attracts them to each other—the law of Gravitation. It is thus that the planets and the earth, with its own offshoot the moon, are rotating round the sun. The seasonal changes which bring fresh charms on the face of the earth are brought about by its nearness or distance from the sun.

The sun is known as the 'Savita'—the generator—as it has generated this world. The moon

and the planets are moving in space round the sun from which this vast solar system has sprung. It is because the Vedic Rishis had realized that the earth originated as a flaming spark ejected by the sun, that they offered their prayers to the sun in the Gayatri mantram composed in the Gayatri metre. Advanced science has also now-a-days accepted this view. To the Vedic Rishis the fact that the earth and the sun are material bodies composed of the same 'matter' was as much known as the great truth that the same 'spirit' underlies and permeates these different forms of matter. It is this realisation that the same spirit permeates and sustains everything in the universe that led them to realise the essential oneness between different 'forms' of matter including the human body itself and the corresponding oneness of the spirit 'that sustaineth all.' One of the earliest of the Rishis—Dadhichi—son of 'Atharvan of the Angira clan, who counted their year in nine solar months—realised and proclaimed this oneness—this unism—between the Creator and all created beings in the Vedic hymn

योऽसावसौ पुरुषः सोऽहमस्मि

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“I am He—the same Purusha—that is present everywhere.”

For this reason, the sun has been the object of worship as the spirit and soul of all moving and static things

(सूर्य आत्मा जगत्सृष्टयश्च)

The earth after being ejected by the sun as a flaming spark became gradually cool until it reached the present state.

Even in modern age the telescope reveals to us a demonstration of its original form in the luminous spiral matter of a mass of hot vapour that swirls incessantly in the vast space of the solar system. After a process of cooling, the earth emerged as a vast sheet of water—*vide* Rik. 10.121.7 and the Brihadaranyaka, 1.2.1 and 5.5.1. At this stage the Lord (of creation) with a view to bring out the created world, first brought into existence and manifested Himself in the aquatic zoophytes and sea-weeds and fishes. This is the first sign of life. In course of time some parts of this watery earth became sloughy mud and animals like the turtle that could sustain themselves in

this mud appeared there. As the mud became more and more firm and dry, shrubs and plants began to grow and then animals that could grout and browse, like the boar, came in. Ages rolled by and the Earth became covered with dense forests and mighty trees, and in their midst began to roam the fabulously huge creatures of the Mesozoic Age. Then, last of all, came the *Homo Sapiens* (Man)—the Vamana or the dwarf. In comparison with those downy monsters of the air like the Pterodactyles and the frightfully huge Tyranno-Saurus that lorded over the forests, the human species must have been nothing but dwarfs. This is confirmed by western scholars of modern times who are now explaining the story of creation and the history of evolution in this way. Eminent geologists all over the world have engaged themselves for over half a century in careful researches about the formation of the earth both before and after the appearance of man. A little before and also for some time after the earth had become a fit habitation for human being, it was rocked and tossed about like the storm-swept billows of the sea and becoming, in consequence, displaced, torn

and twisted in some places; eventually got its present uneven surface and shape. To this reason, the gliding of the hills and also, in some cases, their shooting up to very high altitudes are due. It resulted even in the transformation of the inner strata of the earth. Geologists are of opinion that the Salt Range Hills in the Punjab in India are such displaced mountains. The Saraswati, the Nerbudda (Narmada) and the Tapti rivers have changed their courses and so the two last named rivers have fallen into the western sea (the Arabian Sea) instead of falling into the eastern sea (the Bay of Bengal). The Saraswati has mingled with the sea after separating from the Ganges. In the Rig-Veda we find that Indra made the mountains static and fixed in one place by cutting off their wings (2.17.5). He made an opening for the rivers by piercing the hill-sides (1.32.1) and (1.56.6). The mountains shook and trembled on their bases dreading the wrath of Indra, etc. (1.63.1, 2.12.2, 2.17.5, 3.30.9). Seas and lakes, rivers and springs, etc., must have changed a good deal when these mighty phenomena took place.

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In a Rigvedic mantra (1.131.4) we find the passage—"You have subdued the spreading earth and the vast expanse of water." Surely this refers to that vastness of time—the majestic aeons—through which the earth grew more and more like the earth on which we live and when the fiery vapour began to condense into clouds and the first rain fell hissing upon the rocks below. Surely this refers to the great floods of the glacial age and to sheets of water enclosed in vast crags of the hills and to the emergence or depression of some parts of the earth.

In Rik. 10. 124. 9 there is a description of the emergence of snow-clad hills, the suffocating stillness of the atmosphere and the lifting up of the earth accompanied with a furious uproar, the submersion of vast tracts under water and the shooting flames of the submarine fire thereon. In Rik. 10. 124. 9 there is a mention of (बीभत्स दिव्य-जल) nauseous or loathsome rains from the clouds and in Rik. 10. 136. 5 we find reference to torrents of water with floating snowflakes. What else can all these refer to but streams of water flowing out of an avalanche of snow? In Rik. 10. 30. 3 and 4

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there is a description of the steady passage of water until it mingles with the sea and also about a terrible rain of fire. Rik. 8. 32. 26 refers to the slaughter of the Asuras through a shower of hail-storms and Rik. 7. 97. 8 says that rivers have been rendered bathable by the liquefaction of their water. Surely this must refer to a period of drifting snows. These passages may apply to contemporary events or they may be a faint echo of the remembrance of old things. In the Rig-Veda there is a passage which refers to the custom of keeping alive the memory of ancient times from generation to generation.¹ Many such references about traditions of ancient times are found in the epics of the Ramayana and the Mahabharata as also in the Puranas and in the law books like those of Manu. Such references are also to be found in old Persian literature. Geologists and archæologists also do not seem to ignore altogether the historical value of these old traditions.

The Rig-Vedic hymns quoted before have led some scholars to assign the Vedic Period after the first glacial age.

¹ *Vide* Rik. 6. 21. 5.

The narrative found in the Holy Zend-Avesta of the ancient Persians that at the behest of their God the great Ahur Mazda, Bibamghat's son, the patriarch Jima, built a huge trench-like shelter to preserve therein the various species and seeds for a time, so that these might not be totally destroyed by the impending deluge of rain and snow and that they after its subsidence left their shelter to find new homes abroad, is accepted as true by western savants. The Zend-Avesta is the name of the authoritative scriptures of the Persian-Aryans, written in the Zend language by an Aryan sage named Avasta whose name also occurs in the Sama-Veda. In the Zend-Avesta it is further stated that after Jima was defeated by Ajidahaka, he was restored to his former position by Athya Traitān the mighty, who slew the three-headed and six-eyed Aji.

We also find in the Rig-Veda that the six-eyed Trisira (the three-headed) was slain by Aptya Trita. Western scholars have identified Jima with Yama, Bibamghat with Vivasvat and Athya Traitān with the Rig-Vedic Aptyatrita. If this view is accepted as true, then surely a sort of sheet anchor for the

chronology of the time of the Rig-Vedic Aptya Trita can be established. According to the Zend-Avesta the great Ahur Mazda warned Jima of the impending deluge and commanded him to build a trench-like shelter. Therefore, Jima must have lived just a little before the deluge. There have been two glacial ages according to the European scholars and four according to the Americans. The Rig-Veda of the Sakala school that we know in the present times is only a portion of the original Vedas. Though there is no direct or clear description of the glacial age, yet the mantras RV. 10. 124. 9 and 10. 136. 5 mentioned before read with the foregoing statements of the Zend-Avesta may refer to this deluge. This Vedic Aptya Trita is the Rishi of RV. 1. 105, 106; 8. 47; 9. 33; 9. 34; 9. 102; and 10. 1. 7. His name is mentioned in many hymns. In R. 5. 41. 4; 8. 12. 6 we find that Aptya Trita partakes of the Soma along with the Devas. There are several other Rig-Vedic Rishis belonging to the Aptya clan. The names of several Vedic Rishis and deities also occur in the Zend-Avesta and there is a close identity in some of the stories which are

found both in the Rig-Veda and the Zend-Avesta. For this reason western scholars have thought it fit to infer that the ancient Aryans of India and the ancient Iranians of Persia must have lived together as one people.

The word 'Iran' is only a corrupt form of the word 'Aryya.' Some hints about the early abodes of these Iranian-Aryans can be traced in the Zend-Avesta. Sixteen such places are specially mentioned. The divine Ahur Mazda—the God among the gods of the Iranian-Aryans had built these places one after another for the residence of His devoted followers. The names of these places are serially arranged in the following order:—

(1) Aryano bija, (2) Sugdha, (3) Moru, (4) Bagdhi, (5) Nisaya, (6) Haraju, (7) Bekreta, (8) Urba, (9) Kshmenta, (10) Haravati, (11) Hetumanta, (12) Ragha, (13) Chakreta, (14) Varuna, (15) Haptahendu and (16) Rangha. The first and earliest is the Aryanobija, the seed place or original home of the Aryans—their heavenly paradise. It is situated on the river Daitya. It is bounded by the river Ramgha on whose other bank live the worshippers of the Devas. This river Ramgha

flows from south to north, *i.e.*, glides along a northernly course. Sugdha or Sogdiana is modern Samarkhand; Morumorgiana is Merv while Bagdhi Bactria is Balkh. Nisaya Nisu is placed between Moru and Bagdhi. Haraju or Saraju is the Harirut river near Herat in Afghanistan. Bekreta is Kabul or Sijistan. Urba is either Ispahan or Khorasan or Kabul. Kshmenta is Bahirkania Gurjan near Baharkena Kandahar in Afghanistan. Haravati or Saraswati Araksia is the modern river Harut in Afghanistan. This river Haravati has seven branches. In the Rig-Veda also there are references about the seven-streamed: Saraswati. Hetumanta or Setumat is the Helmund river in the Afghan country. Ragha Rajoi or Raya near Teharan in Persia is the birth place of Zoroaster (Zara Thustra). Chakreta or Chakrya is in Khorasan. Varuna or Varena, modern Ghillan or Teboristan, is the birth place of 'Athyia Tritan.' Athya is equivalent to Aptya, *i.e.*, watery or pertaining to water. Varuna is the Lord of water. Haptahendu or Saptasindhu Hindabas is the Indian Punjab. The word Hindu is derived from the term Haptahendu. But the previously mentioned Arkasia also may be

a fortiori identified with Haptahendu. Lake Abu-i-Sard in Afghanistan has seven rivers flowing into it. This region, therefore, may also be the Haptahendu of the ancient Iranians. Ramgha or Russa according to the opinion of western scholars might be some place on the Caspian Sea near Anatolia or somewhat more to the south in Irak or Mesopotamia.

There is a good deal of speculation about the original home of the Aryans. Central Asia, Scandinavia or Sweden, Northern Europe, Germany or the neighbourhood of the Carpathian ranges in Central Europe and Sumeru—the Arctic region of northern Asia, are variously said to be the home of the ancient Aryans. Dr. Abinash Chandra Das, a learned scholar of Calcutta, has tried to establish the Punjab or the Saptasindhu as this original home by refuting the other theories. According to his theory, the ancient home of the Aryans is the region of the Saptasindhu made up of the basins of the five tributaries of the Indus together with the Saraswati and the Drishadvati. Some years ago Bal Gangadhar Tilak propounded the theory that the ancient home of the Aryans was in the Arctic region.

There has been a good deal of discussion over this point. Whatever or wherever might have been the original home of the ancient Aryans, it has been admitted by all that it was in India—this land of Bharata—that the Aryan civilization and culture reached its sublimest expression. It was after the name of these Aryans that the country between the Himalayas and the Vindhya became known as the Aryavarta—the land of the Aryas. It was a country specially created by God at a later period so that the Devas might make the earth more sublime by revealing themselves in this holy land. That the Vindhya range and the high tableland to its south, *i.e.*, the Deccan, are far more ancient than the northern plains of Hindustan, is a geological truth. Thousands of years ago there was a vast expanse of water between the Vindhya in the south and Siberia in the north. Geologists have named this inland sea as the Tythe.¹ The Himalayas rose out of the depth of this Tythe and thus brought about the formation of the Aryavarta. The Devas performed their sacrifices at Kurukshetra

¹ See Geology, Wadia.

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¹ See Geology, Wadia.

on the Saraswati after creating this holy land—a land suitable for their holy deeds. कुरुक्षेत्रं देवानां देवयजनं सर्वेषां भूतानाम् ब्रह्मसदनम् . Kurukshetra is the holy place where the Devas offered their sacrifices and it was also used by all other beings as a fit place of worship. It was for this reason that this tract has been said to have been specially created by the gods. The Aryavarta is known to the geologists as the Gangetic basin. In this holy Aryavarta, God has revealed Himself at different times in various ways to stabilise the rule of piety. It is a land of refreshing waters—a land of fine fruits and a delightful land of bracing and cool breeze.

Though Dr. Abinashchandra Das has given several reasons to prove his theory, it appears that on some points his reasons are unacceptable. He has depended on the Zend-Avesta regarding the geographical position and historical truths in support of his theory, but he has not accepted these geographical or historical references of the Zend-Avesta as a whole nor has he given any valid reason for rejecting them. The Aryans of India worshipped the Devas while the Aryans of Persia—the Iranians—were worshippers of Asura. In the Zend-Avesta

are found many loathsome invectives against Indra, the chief among the Vedic gods, and other deities like the heavenly twins, the Nasatyas, etc., and also against their votaries. Angiramanyu was the implacable foe of Ahur Mazda. The term Manyu means sacrifice. Angira, the founder of the cult of offering sacrifices to Indra, most probably has been thus called Angiramanyu in the Zend-Avesta or he may have been known as Angiramanyu because he worshipped Indra (Satamanyu) who had celebrated one hundred sacrificial rites. It is stated in the Zend-Avesta that this Angiramanyu with the help of the gods destroyed, one after another, the sixteen abodes that had been built for the Iranians by their great god Ahur Mazda. Just as the Aryanobija was built as an abode for the Aryans of Persia (the Iranians), so was the Haptahendu. If the Angiras settled in this Haptahendu after driving out the Ahur-worshipping Iranians, then surely this place cannot be the original home of the Vedic Aryans.

The word Saptasindhu occurs in the Rig-Veda but it appears that this Vedic Saptasindhu is a sort of a celestial stream covering the lower

world and the sky.¹ In some cases it might mean a stream of water or river also but it has to be established that this Haptahendu indicates the name of a place and that place is the Punjab. The Punjab means the Land of the five rivers—not of the seven rivers. If the Punjab was known as the Saptasindhu, then surely the Punjab would have been referred to in the Rig-Veda as the Saptasindhu but instead of calling the country by this name, why does the Rig-Veda indicate these places in the Punjab and its neighbourhood by Sindhavadhi, Gandhar, Asiknia, Arjikiya, Saraswata, the Panchajanapada, Sarjanabat, Kritya or Rijika and other place-names? In the Rig-Vedic Hymns 1. 126. 1, 6. 45. 31, 7. 5. 3, 8. 64. 11, 9. 65. 22-23, and 9. 113. 1 the term Saptasindhu appears to indicate a stream of water. The supposition that the word Saptasindhu is formed from the five principal tributaries of the Indus and the two rivers Saraswati and Drishadvati is contrary to Vedic conclusions because in Rik. 8. 54. 4 we find सरस्वत्यवन्तु सप्तसिन्धवः. So according to this hymn the river

¹ Vide Rik 1.52.14, 1.72.8, 5.47.5, 6.7.6, 8.69.12, 9.22.6, 10.43.1 and 10.49.9.

Saraswati is quite distinct from the Saptasindhu. Otherwise this passage would have to be rendered as the seven-streamed Saraswati. In Rik 1. 3. 12 the Saraswati is spoken of as a big river (the full-streamed Saraswati). Dr. Abinash Ch. Das also speaks of the Saraswati as the mighty river. In the Mahabharata also there is a reference to the seven-streamed Saraswati. In the 38th chapter of the Salya Parva Janamejaya enquires "whence and wherein flow this seven-streamed Saraswati"? Vaisampayana replied "O King, the Saraswati of the seven streams by which our neighbouring world is covered, is located in those places where the streams had been named by the ancient heroes. These are the Suprabha, Kanchanakshi, Bisala, Manorama, Saraswati and Oghavati and also the pure-watered Surenu"—*vide* verses 3 and 4. In the 34.11 hymn of the Suklayajurveda we find reference to the five-streamed Saraswati. So here also we get a land of five rivers and may not need to go near the Indus for the land of the five rivers. Here if the rivers Ganges and Jamuna are added to the Saraswati of the five streams we may get a Saptasindhu also, and the proposition that the

Punjab is the Saptasindhu, loses its force. The land between the Saraswati and the Drishadvati is described in the book of Manu as *Brahmavarta* and the five *janapadas* Kuru, Panchal, Surasena, Chedi and Matsya on the borders of this region were known as the land of the Rishis—The *Brahmarshi-Desha*, *Pāṇchāla* according to *Rig-Veda*, is known as *Kribi* or *Srinjaya*. It is beyond all doubt that these five localities resounded with the chanting of the holy *Sāma*—the sacred hymns of the ancient Aryans. Manu lays down the rule that the customs and ceremonials of these lands should be the standard of excellence for all other lands to follow. It is beyond all doubt that this holy tract extends over lands watered by the five-streamed *Saraswati* and the rivers *Ganges* and the *Jamuna*. To the Indian Aryas (Aryans of India) the confluence of the three sacred streams is at holy *Pryāga* (modern *Allahabad*), their chief place of pilgrimage and this confluence is formed, according to them, by the united waters of the holy rivers, the *Ganges*, the *Jamuna* and the *Saraswati*.

In Mr. Wadia's book on geology (page 249), we find a support for the old Aryan tradition that

the Saraswati poured its waters into the Ganges. In later ages, due to the upheaval of the Siwalik ranges, the Saraswati changed its course and leaving the Ganges, fell into the western sea. At page 251 of his book, we find that, at first, the mouth of this Saraswati was at Bhrigukachha (modern Bharoach) on the sea but when the sea receded itself, the mouth of the Saraswati was formed further to the west. Even at present there is a place of pilgrimage named Kapilāsrama on the banks of the Saraswati at Siddhapurā in Guzerat where the dried-up bed of the river can still be observed. In the 170th canto of the Ādi Parva in the Mahabharata it is stated that in very old times the river Ganges fell into the sea after being fed with the streams of seven other rivers namely, the Jamuna, the Saraswati, the Drishadvati, the Apayā, the Saraju, the Gomati and the Gandaki. In ancient times, this river, Ganges, issuing out of the golden-peaked Himalayas, reached the sea after forming itself as a river of the seven streams, viz., the Ganges and the Jamuna, the Plakshajata and the Saraswati, the Rathāstha and the Saraju, also the Gomati

and the river Gandaki. *Vide* Ādi Parva of the Mahabharata, Chapter 170, verses 19 and 20 :—

पुरा हिमवतश्चैषा हेमशृङ्गाद् विनिहता ।

गङ्गा गत्वा समुद्रान्तः सप्तधा समपद्यत ॥ १९

गङ्गाञ्च यमुनाञ्चैव प्लक्षजातां सरस्वतीम् ।

रथस्थां सरयुञ्चैव गोमतीं गण्डकीं तथा ॥ २०

It was these seven rivers and not the Punjab, that the ancient Aryans of India knew by the name of Saptasindhu. Geologists even go so far as to assert that at one time the Indus joined with the Ganges (*vide* Wadia, p. 249) but owing to the change in the watershed or the basin of these rivers, the Indus and the Saraswati took a directly western course and fell into the sea. Rik 7.95.2, 8.20.5 describe the Indus and the Sutlej as falling into the sea. In Rik 1.95.2 the Saraswati is said to be falling into the sea but there is no mention of the Ganges and the Jamuna mingling with the sea. From this it can be assumed that the eastern sea was quite far off. In the 82nd Chapter of the Vana Parva in the Mahabharata the holy city of Prabhāsa is

located at the place where the Saraswati fell into the sea. At that time Sindh was not the desert that it is now. The ruined sites of the ancient cities of Mohenjo-daro, Amari and Harappa can be cited in evidence. If in this connection Rik 7.36.6, Saraswati Saptadhi Sindhumata is remembered, then it becomes apparent that the Indus was quite distinct from the seven-streamed Saraswati. That the Saraswati had seven tributaries has already been discussed in the foregoing pages.

In order to reconcile his views with the Zend-Avesta, Dr. Das has been forced to send Jima—the Iranian Patriarch—to the Arctic regions—the then lands of eternal spring, settling colonies and thus extending the spheres of Aryan culture in Armenia, Phrygia, Lydia, Thrace and other countries on his way, and then to bring him back to the lands occupied by the Iranian Aryans in subsequent times. He has placed these events in the inter-glacial period. Western scholars are unanimous in accepting Aryanobijo as the original home of the ancient Persians and therefore Dr. Das has been constrained to admit it also, but he locates this Aryanobijo in the Pamir plateau.

Ahur Mazda, the great god of the Persian Aryans (Iranians), had advised Jima to arrange for trench-like shelters, 'Bara,' as a protection against the impending movement of huge glaciers which he foresaw. This deluge did not take place immediately to the south of the Pamir. According to geological evidence, it happened up to 30° north latitude. It is rather curious that Jima should be thus sent to build his shelter in a place which the great Ahura knew would be swept by the deluge.

Dr. Das has also made the supposition that when the old Rajputana Sea shot up as the result of a terrific earthquake at about 7500 B.C. its waters instead of rushing like a huge avalanche towards a lower level, formed into a dense cloud of vapour which caused the snow blasts in the Pamir and the flood in the Punjab. But geologists refer to this cataclysm (in regions now known as Rajputana) in connection with the submersion of Gondwana in the Deccan which at that time extended up to the modern Madagascar islands. This happened, according to them, in the early Tertiary Age. Millions of years have rolled by since that time. The last glacial period occurred

10,000 years ago according to the American scholars and the consequential floods ended before 8000 B.C. So the phenomena mentioned by Dr. Das took place later than the last glacial age and not in the inter-glacial period.

In the Iranian literature, Aryanobijo is stated to be located in the vicinity of the Arctic. The location of Aryanobijo in the Pamirs and the construction therein of Jima's "Bara" is thus flatly contradictory to the evidence of ancient Iranian literature like the Mannai Khad, etc. It is stated that in the Aryanobijo the summer (*i.e.*, day time when the sun was visible) lasted for seven months while winter or night time, when the sun was not so visible, lasted for five months. This phenomenon is possible only in the Arctic lands. In the Rig-Veda the Saptagu Rishis counted seven suns, *i.e.*, seven summer months and five winter months in a year, to the Navagvas it was nine summer months or days while winter or night was for three months and to the Dasagvas the day was for ten months while the night was for two months.¹

¹ *Vide* Rik. 1. 164. 2, 8. 72. 7, 9. 114. 3, 10. 65. 1 and 10. 72. 8, etc.

In the Polar lands, Sumeru, the year is said to consist of six months of sunlit day and six months of cold dark night. Gradually as the Aryans proceeded steadily towards the south, the sun became visible to them for seven, eight, nine, ten and finally for twelve months in a year. For the prolonged sacrificial ceremonies of the powerful Angira clan, the directions for these rituals and ceremonies refer to nine months and ten months of the sun according to the location of the various lands in which these ceremonies were performed (*vide* Rik. 10. 61. 10; 5. 45. 7, 10, etc.). In Rik 8. 46. 23 the year is said to consist of ten months. In ancient Rome, the year was computed to be a period of ten months and the word 'December'—the tenth month—is a faint echo of this old tradition. In the old Persian literature there is a reference that in the Aryanobijo there were ten months of summer and two months of winter at first but owing to the action of the Devas it changed into ten months of winter and two months of summer.

The fact that the climate of the Arctic lands was warm before the last glacial age is testified by the discovery of the remains of animate life,

trees and creepers excavated in those regions. It was only after the last glacial age that the winter season began to be computed at ten months in these regions. In fixing upon the Pamirs and the Punjab as the original home of the Aryans, Dr. Das has been constrained to imagine a period of four or five months of uninterrupted darkness when the sun was bedimmed by dense clouds. According to the Zend-Avesta, the climatic condition of the Saptasindhu and the Aryanobijo became almost the reverse of what was before, through the action of Angiramanyu. Aryanobijo was a warm land while the Saptasindhu was cold but, later on, the latter became warm while the former became bleak and dismal. In order to reconcile his theory with the Iranian tradition he states that the Saptasindhu or the Punjab was formerly cold whereas the Pamirs or the Aryanobijo was warm before but now it has become cold. The Pamirs and the Punjab are almost contiguous lands and it will not be wrong to say that the Punjab is just to the south of the Pamirs. The Pamir plateau—the roof of world—is a very high tableland and is surrounded on almost all sides by snow-clad hills. It is both

higher, and more northerly situated than the Punjab. Commonly, the higher the land or the more northerly the parts of the earth, the colder is the climate. The Pamir plateau is both higher and more northerly situated than the Punjab. According to the view of Dr. Abinash Chandra Das, when it was warm, its southern neighbour, the Punjab (which was on a lower level and which was also on the fringe of the deserts) was cold and later when the Pamirs became cold the Punjab became a hot country.

This is rather untenable. Geology records no evidence of any change in the Pamirs though vast changes are recorded in the formation of the Himalayas. At page 112 of Mr. Wadia's book it is stated that the climate of the salt range in the Punjab was warm in the glacial age as is evident from the traces of trees etc. embedded in the bowels of the earth. Dr. Das has imagined the existence of a desert to the south of the Punjab because in Rik. 6. 62. 2 there is a passage which refers to a perilous trail across the desert. According to him, due to the heat of this desert, the climate of the Punjab was cool for a period of four

months of clouded sun. In spite of what the geologists say, the climate must have been cold at first and then turned hot to suit the theory of Mr. Das; otherwise it will contradict his theory. In the Zend-Avesta [Fr. xxii, xxi, xix] the Asur-worshippers are found to be hurling their curses at the Deva-worshippers. These curses, again and again, repeat the imprecation "let the Devas perish in the north." From this it becomes clear that the Indian Aryans lived in lands to the north of the Persian Iranians. But Dr. Das has suggested just the reverse. He has placed the Persian Iranians in Pamirs in the north and the Aryans have been placed by him in the more southernly Punjab. According to Vendidad (Fr. 11. 20) of the Zend-Avesta, hell is in the north where Angiramanyu dwells. According to Yasht III, 9. 12-7, Ven Fr. 9. 1, Fr. 7.2 the Persian hell is in the north and their Paradise is in the south. So it does not stand to reason that Ahur Mazda would send his faithful flock to settle colonies near their northern hell instead of sending them to the safe and pleasant lands in the south. Therefore the Pamirs cannot be Aryanobijo. Ahur Mazda built the Saptasindhu

as one of the dwelling places of his Iranian worshippers. Is it therefore reasonable to suppose that it was the home of the Deva-worshipping Aryans ?

Dr. Das has fancied that his Saptasindhu was surrounded on all sides by the sea but since the rise of the Himalayas there has not been any appreciable change in Afghanistan, Tibet or Aryavarta or the northern plains of India. In his book—"Rigvedic Culture" Dr. Das has affixed a map in which Mr. Wells has depicted the geographical position of these regions 50,000 years ago, but even in that map there is no sea circling round his Saptasindhu. Dr. Das has located an inlet of the sea between the Bay of Bengal and the Arabian Sea. The geologists have given the name "the Gangetic depression" to it and are of opinion that it was never a sea but the basin of the Vindhya and the Himalayan ranges whose water courses carried a vast quantity of silt to this basin and even when this silt-formed land has been bored to a depth of 1300 feet, no end of this muddy soil has been reached. Rik. 3. 33. 2 describes the Arjikia (Vipasa—modern Beas) as falling into the sea. In that case, the sea must

have existed just to the north of the place where the Beas now meets the Indus. It must have been at 30° north latitude. Allowing a margin for his supposed desert the narrow strip of land that is left is too scanty for providing sufficient living space for the Aryan tribes who were fast increasing in numbers.

According to Dr. Das the ancient kingdom of Oudh did not exist along the banks of the rivers Gomati and the Saraju as they coursed towards the Ganges after emerging out of the Himalayas, nor did the old kingdom of Videha flourish on the banks of the Gandaki, as, according to him, a vast sea rolled its countless waves over these regions at that time. He even suggests that the famous janapada of the Panchalas also did not exist in its traditional site. He does not hesitate to assert that the famous Vedic kings like Ikshāku, Māndhātā, etc. lived on the banks of the Saraju river—not the Saraju of the Gangetic Doab but the Saraju—modern Harirut river in the western part of Afghanistan. The ancient Panchala was also known by the names of Srinjaya and Kribi—*vide* Rik. 8. 20. 24, 8. 51. 8 and also the Satapatha Brahmana 13. 5. 4,

7, etc. From these references the existence of Kribi or Panchaladesha can be definitely inferred. So also the existence of Brishni or Surasena is indicated by the Vedic mantram in Satapatha Br., 30. 8. 7. 23. It is, therefore, quite clear that the theory of Dr. Das cannot be accepted. The holy confluence of the three sacred rivers, the Ganges, the Jamuna and the Saraswati, did exist, and so the city of Pratisthana Puri or holy Prayāga at that spot also existed. There was no sea between the field of Kurukshetra and this city of Prayāga. The Matsyadesa and the Chedi country are also mentioned in the Rigveda. Matsyadesa is identified with the regions round modern Jaipur in Rajasthan and it was situated along the south western slopes of the Vindhya Range. Chedi is modern Bundelkhand; it was ensconced in the northern spurs of the Vindhyas.

The question then resolves into whether there existed an arm of the sea between Chedi and Prayāga. If it is suggested that the sea was there, then it would seem rather unaccountable as to why the Aryans went to Chedi after crossing this sea but did not extend their settlements in the Deccan

by trailing over the Vindhya Passes. If, on the other hand, it is supposed that the sea did not exist there, then the question would at once occur as to what prevented the Aryans from spreading to the south. If the Vedic patriarch, Manu's son Ikshāku, reigned on the banks of the Harirut or Haraju (Saraju) in Afghanistan, then what is the objection to the hypothesis that on the banks of the Haravati (Saraswati, modern Harut river) were situated the homes of the ancient Aryans? And in that case, it may further be advanced that it was in these places that the sacred hymns of the Vedic Rishis were first chanted. Near about this region in Afghanistan, we find the Helmund and six other rivers all of which flow into the Saharigabu Lake. The Helmund itself also has seven channels or branches.

Some are of opinion that the Arghan Dhab, branch of the Helmund is the original Saraswati. Some identify the Saraswati with the Harut river. It also consists of seven streams. Some archaeologists think that Kandahar is the ancient Gandhara. This Gandhara was the birth-place of Panini. So in Rik. 10.75.1 mantram—'Sapta Sapta Tredha'

the reference about these rivers as three with seven channels may without any objection be applied to these three seven-streamed river systems in Afghanistan. Also how can the supposition be reasonably accepted that the abode of the priestly family of the Vasisthas who were the spiritual preceptors (the Purohita) of these Heratian Ikshakus (who lived near Herat in modern Afghanistan) was close to the banks of the Saraswati near the Kurukshetra or even further to the east—on the banks of the Jamuna? If the boundary of old Afghanistan be not extended as far as the Ganges and the Jamuna, the separation of the Saptasindhu from Afghanistan becomes inevitable and the separate existence of the people of the Saptasindhu and Afghanistan has to be admitted. Or, if it is suggested that the Aryan tribes settled in the Punjab after they had abandoned their homes in Afghanistan then, the Punjab (or the Saptasindhu according to Dr. Das) can never be their original home.

If it is said that the Ikshaku clan came to Oudh from their early seat at Herat, then it must be admitted that their settlements extended towards

the east while the Saptasindhu existed as an intervening region. Harayu and Haravati also are the lands of the Ahur-worshipping Iranians according to the Zend-Avesta. How then could the Deva-worshipping Aryans settle there without dislodging the earlier inhabitants? Dr. Das has not thrown any light on other intricate problems that would arise if his theory were accepted, such as, whether the Vedas of the Aryan people of the Saptasindhu mention the names of Iskshaku, Māndhātā, etc., who were the inhabitants of Afghanistan or whether the Vedas refer to the inhabitants of Afghanistan, *i.e.*, whether the Rigveda was sung in Afghanistan or in Saptasindhu. Māndhātā Trasadasyu, etc., are Vedic Rishis, seers and patriarchs. Is it likely that seafaring Aryans who could go so far as Egypt could not cross the sea that existed just to the north of the Vindhya though according to Dr. Das this sea was but a span of "shallow water"? On which shore of this sea, according to him, were the sites of places like Chedi and Matsya which find mention in the Rigveda? Various other questions like these are not solved by Dr. Das.

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From a perusal of the Persian literature, it appears that sea voyages were forbidden to these ancient Persians and the Shahino Shaho Volbosoa, the Lord of Persia, did not himself go to Rome but sent his brother, by land, to accept the royal crown from the gracious hands of the Emperor Nero though he was invited by the latter to do so. How could their kindred folk and close neighbours—the Aryans—then cross the sea? In many places of the Rigveda, there are allusions to the sinking of the galleys of Vujjyu and it was for this dread of the sea that sea voyages were not undertaken. The evidence of the crossing of the sea by the flora and fauna of a particular place does not support, by itself, the idea of crossing the sea by men. The Siwalik ranges in the south of the Himalayas were formed at a later time and therefore the water courses that drained the Himalayas, *i.e.*, the rivers Indus, Saraswati, Yamuna, Ganges, Gomati, Saraju and the Gandaki or Gogra existed before the formation of the Siwalik hills. For this reason, these have been given the name of “the antecedent river system” of the Himalayas by the geologists.

The existence of the rivers presupposes the existence of river banks also. These banks might not have been very high but Rik. 6. 45. 31 refers to the high banks of the Ganges. As the rivers Saraju, Gandaki, etc., existed so the lands on their banks must also have existed and thus there is no bar to the existence of principalities like Oudh and Videha and the conclusion becomes apparent that there was no sea in those regions.

In the Rig-Veda Rahugana Gotama was one of the earliest of the Rishis and Sages. To four generations of his family the Rigvedic mantras or hymns were revealed. In the Satapatha Brahmana, there is a narrative describing the journey of Rahugana's son, Gotama, to the banks of the Sadānirā or the Gandaki; also, according to a different version, as far as the banks of the Karatoa in Bengal. This Gotama, the son of Rahugana Rishi, took with him a Kshatriya chief named Videha Mathava and carrying the holy spark of the sacrificial fire as far as the lands watered by the Sadānirā, anointed the said Videha Mathava as the Lord of those lands.

Videha Mathava and Mithi, King of Videha, mean one and the same person; therefore the janapada of Videha or Mithila must have existed even in the Vedic Age. The fact that the ancient Aryans came from outside and then settled in different parts of India does not take away or minimise the glory or importance of these lands.

The old theory that the Aryans of India came originally from the lands near the Sumēru or the Arctic regions is supported by the Sastras on good reasons. The Vedas, the Puranas and ancient history all describe Sumeru as the land of the Devas. In Rik 8. 6. 29 it is stated that the sublime Indra dwells in the north in an entirely opposite direction from Kumeru in the south. Aitareya Brahmana 8. 14 refers to the abode of the Uttara Kurus which is inaccessible to ordinary mortals. It is situated to the north of Mount Sumeru. The Himalaya is not the abode of the Devas. It is the place of Mahadeva and Kuvera. The abode of Brahma, Indra and the other Devas was in Sumeru. Vaivaswata Manu's son Ikshaku and his descendants reigned in

Sumeru—*vide* Vishnu Purana, 2nd Part, 1st Chapter¹ in which the 21st and the 22nd verses run as follows:—With Meru in the centre the lands around, were given to Ilabrita. The Patriarch gave to Ramya the lands bordering the Blue Mountains. To Bhadrashwa was given the land to the east of Meru. In the 34th chapter of the Vayu Purana² it is stated that Mount Meru is surrounded on four sides by other prosperous lands—the country of Bhadrashwa was to its east, that of Bharata was in the south, Ketumala to the west and the Uttara Kuru was to the north of this Meru. So also in the 12th Chapter of the Matsya Purana³ Devarat Bikukshi was the eldest

- ¹ इलाहताय प्रददौ मेरुर्ध्वं तु मध्यगः ।
नीलाचलश्रितं वर्षं रम्याय प्रददौ पिता ॥ २१
मेरोः पूर्व्वेण यद्वर्षं भद्राश्वाय प्रददवान् ॥ २२
- ² भद्राश्वो भरतश्चैव केतुमालश्च पश्चिमः ।
उत्तराः कुरुवश्चैव क्षतपुण्यप्रतिश्रयाः ॥ ५६
- ³ इक्ष्वाकोः पुत्रतामाप विकुक्षिर्नाम देवराट् ।
ज्येष्ठः पुत्रः शतस्यासीद्दश पञ्च च तत्सुताः ॥ २६
मेरोरुत्तरतस्तौ तु जाताः पार्थिवसप्तमाः ।
चतुर्दशोत्तरस्यान्यश्रुतमस्य तथाभवत् ॥ २७
मेरोर्दक्षिणतो ये वै राजानः सम्प्रकीर्तिताः ।
ज्येष्ठः ककुत्स्थो नामाभूत् तत्सुतश्च सुशोधनः ॥ २८

of the hundred sons of Ikshaku—Bikukshi himself had fifteen sons who became the rulers of lands to the north of Meru. It is also heard that he had fourteen more sons who were said to be the lords of the lands to the south of Meru. The eldest of these was Kakutstha whose son was Sujodhana (verses 26, 27, 28.) The evidence of the Puranas cannot be lightly brushed aside because these Puranas are the storehouses of information about those ancient times when the early Aryan sovereigns extended their influence even beyond the Pacific Ocean.

From many of the Rigvedic hymns it can be known that these ancient Aryans were abandoning their old habitations and trying to find new homes for themselves. Rik. 1. 30. 9 refers to their old homes. 1. 42. 8 expresses the prayer "Lead us, Thou, O Lord, to lovely lands of verdant green and let there be no distress in the course of our journey." 1. 97. 2 refers to the devout offerings of prayer for grant of pleasant fields and delightful roads. 2. 27. 7 invokes the queen mother Aditi and Aryama to lead them safely through hostile people to virgin lands elsewhere. 3. 47. 5 prays for new shelter. Rik. 4. 54. 5 asks for a dwelling

place and 5. 51. 15 refers to their toilsome trek. Rik. 5. 51. 13 alludes to the Lord as the bestower of the domestic hearth. 6. 47. 20 alludes to the prayer of a forlorn people who had lost their moorings for guiding them to their proper destination as they had reached a dreary country devoid of pasture in the course of their journey. 6. 21. 12 invokes the Lord in the hymn "Be Thou our guide in this perilous path." 6. 51. 15 invokes the Devas to protect them in their journey along the roads. In 6. 54. 1 we find the prayer "Show us our way and our final resting place." 6. 25. 9 prays for dwelling place. 6. 62. 2 is a prayer for leading them to cooling waters after passing right across the desert sands. 6. 4. 8 invokes the Lord to lead them safely along roads uninfested by the roving bandits. Rik. 6. 20. 1, 6. 36. 4, 6. 16. 18, 24, 6. 45. 23, 6. 46. 6, 9 hymns all refer to the Giver of the dwelling house. 6. 67. 2 prays for a house that could keep out cold. 7. 19. 5 refers to the nine and ninety places spread out for their habitation. 7. 20. 2 refers to the principalities founded for Sudasa. 7. 37. 6, says "Thou art showing this place as our abode." 7. 56. 24 wants the

extermination of the people in whose lands they had come to settle. 7. 74. 1, 5, 6, 7. 82. 10, 7. 80. 6, 7. 82. 1 pray for lands and houses. 7. 90. 6 hails the Lord as the bestower of dwellings. 7. 100. 4 describes the Lord as traversing this wide earth so as to make it habitable. 7. 101. 2, 8. 9. 1, 15 are prayers for the gift of suitable homes. 8. 50. 3 refers to Indra as the bestower of homes. 8. 70. 8 prays for the acquisition of lands of lower levels. 8. 85. 5 prays for peaceful homes. 8. 93. 10 seeks His guidance in finding a way through impassable tracts. 8. 4. 17, 8. 6. 30 refer to the gift of homelands. 8. 18. 20 prays for houses and 9. 8. 8 for lands to settle. 9. 85. 8 prays for the gift of lands measuring four miles (Gabyuti—two croshas). 10. 25. 8 prays for lands and cultivable fields.

Dr. Das has quoted certain Rigvedic hymns to support his theory of an encircling sea. Rik 10. 136. 5 certainly speaks about two seas but these two seas are meant for the eastern and the western sky. In the Vedas the sky is often mentioned as the sea in the space overhead, *vide* Rik. 9. 62. 26, 9. 97. 44, 9. 96. 19, 9. 95. 4, 9. 64. 8, 16 and 17. Rik. 9. 33. 6

surely alludes to the four seas but here the hymn is only a prayer for a shower of wealth in the shape of copious rains from all the four seas, *i.e.*, the four quarters of the sky. It does not refer to any earthly object. In Rik. 10. 47. 2 the reference to the four seas is only in allusion to the pervading of Indra's glory in all directions. Rik 10. 89. 1 refers to the majesty of Indra as more sublime than that of the widest sea. Rik. 1. 30. 18 speaks about the fiery chariot of the heavenly Twins coursing across the sea but it really refers to the gliding of the chariot of the Aswins along the starry path of the stratosphere in the blue sky. The waters of the overhead sea referred to in Rik. 10. 96. 8 mean the clouds in the sky. The map he has inserted in his book, also does not show his "encircling sea." The last place built by Ahur Mazda is Ramkha or the river Russa which is said to be the boundary line between the lands inhabited by the worshippers of the Devas and the Asuras, that is to say, in the north lay the lands of the Devas or the ancestors of the Indian Aryans while in the south was situated Asurastan or the land of the Persian Aryans or Iranians.

In the Rig Veda, a river bearing the name of Russa, is mentioned in two places. The Russa of Rik. 10. 75. 6 is a branch of the Indus. The other Russa is mentioned in Rik. 9. 41. 6 wherein it is described as encircling Bistapa which is a name for Swarga or the abode of the Devas. In the seventh Chapter of the Bhismaparvan in the Mahabharata, it is stated that the river Russa, emanating from the Jambu juice of the Jambudwipa which is situated to the south of the Blue Mountains and to the north of Nishadha Range, flows to the Uttara-Kuru after encircling the Sumeru peak. This shows that Uttara Kuru is in the north of Sumeru—it cannot be thus placed in Tibet. If Uttara Kuru is accepted as the home of the Aryans and Aryanobijo in the south as that of the Iranians then this is the Ramkha of the Zend-Avesta. In the thirtyninth chapter of the Aitareya Brahmana Sumeru is described as the land of the Devas. The river Russa falling into the Indus flows in an easterly direction but this Russa of the Mahabharata flows north. The rivers, mentioned in Rik. 2. 15. 5 as made to flow towards the north by Indra, cannot be the Himalayan rivers Indus,

Saraswati, etc., as they flow south. Though some of the Vindhyan rivers fall in the Ganges after taking a northerly course, none of them can be identified with this river Russa of the old traditions because the Vindhya mountain nowhere has been said to be the abode of the Devas, as it is situated in the Deccan. The river Oxus might be said to be this old Russa as it also flows north but the Russa of the Zend-Avesta issues out of the Elburz ranges and it cannot properly be said that the Elburz range is in the Pamir plateau. Besides if the original Aryan home is placed to its east, then it would be situated in Turan and nowhere near the old Heptahendu of the Zend-Avesta and in that case the Aryan homeland would fall in Central Asia. Some western scholars have placed the river Russa in Mesopotamia, but as the Aryanobijo was situated in the Arctic regions, the Russa alluded to in the Mahabharata, must be identified with the Ramkha. Astronomical works like the Suryya-Siddhanta, etc., also, have described Sumeru as the land of Devas. Western scholars are of opinion that people in the Paleolithic Age were nomadic in habit. In the Aitareya Brahmana there is a passage

which says that in the Krita Age (Satya Yuga), *i.e.*, in their earliest times, the Aryans were a nomadic race, *vide* verse 7. 15 of that book (कृतं सम्पद्यते चरन्). This passage also may refer to the wanderings of these Aryan tribes when they had to abandon their Arctic homes in Sumeru due to the deluge of snow which engulfed those lands in a perpetual sea of floating ice before they found their final resting place—the land of their dreams—their Promised Home in the holy land of Bharata specially created for them by the gods who directed their steps to this sacred country where the Aryan genius was destined to blossom in its fullest glory.

II. CIVILIZATION AND CULTURE IN THE VEDIC AGE

Scientists have imagined four different stages or periods of human progress : (1) the Bone and the Stone Age, (2) the Copper and the Bronze Age, (3) the Age of Iron and (4) the Age of Gold. Rik. 1. 84. 13 speaks about the forging of *vajra*

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from the bones of the great sage Dadhichi for slaying Vritra with this weapon. Rik 1. 52. 8, 1. 81. 4, 10. 96. 3 refer to *vajras* made of iron while 10. 23. 3 mentions a golden *vajra*. 1. 56. 6 alludes to the slaying of Vritra with stone. 1. 172. 2 speaks about weapons made with stone. 4. 30. 20 refers to a stone-built city. 7. 3. 7, 7. 15. 14, 8. 100. 8 allude to iron-built towns. Rik 7. 83. 1 alludes to battle axe, 6. 47. 10 speaks about bow, arrow, quiver as weapons made of iron; 5. 52. 6, 5. 57. 2, 6. 27. 6, 6. 3. 5, 6. 43. 11 and 12 refer to iron missiles, javelins and swords. 3. 30. 13 and 4. 6. 3 mention axes; 5. 33. 6 alludes to silver coins while 5. 27. 2 refers to gold coins. 4. 37. 4, 5. 19. 3, 8. 47. 15 also allude to (Niska) gold coins. 7. 56. 13 speaks about gold bangles and necklaces. 4. 34. 9 refers to armours while 4. 53. 2 refers to golden breast-plates; 5. 53. 4 and 5. 54. 11 mention gold necklace; 5. 58. 2 mentions bangles; 2. 34. 3, 5. 54. 11 speak about gold head-gears, and 5. 57. 7 alludes to helmets. 9. 56. 2 alludes to the custom of adorning the bride with fine ornaments when she was given over to the bridegroom. 4. 2. 8 speaks about a horse with

gold accoutrements and 1. 30. 6 speaks about gold chariots. 1. 122. 14 refers to gold earrings while 5. 30. 15 mentions about the gift of ten gold vessels. 4. 32. 23 refers to the gift of vessels full of gold. 1. 25. 13 refers to dresses made of gold. 1. 31. 15 and 1. 140. 15 mention the use of armours. 1. 168. 3 mentions wristlets and *kartans*. 2. 39. 4 speaks of plate armour. 6. 47. 27 refers to chariots covered with the hide of the bull. 6. 48. 18 mentions sheaths of hide or skin. 3. 53. 19 and 4. 2. 14 mention wooden chariots. 6. 3. 4 refers to the melting of gold by goldsmiths while 5. 9. 5 speaks about the bellows made of skin used by ironsmiths. In 6. 44. 24 the *Dasajantra Utsa* is mentioned. 6. 47. 29, 2. 34. 13, 2. 43. 3 hymns describe various musical instruments like the *vina* (lyre), the *dundubhi* or the war drum and *korkori*, etc. Thus it can be perceived that in the Vedic period references are found about the co-existence of all the four stages of civilization, e.g., the Bone and Stone Age, the Copper and the Bronze Age, the Age of Iron and also that of Gold. Rik. 1. 21. 5, 1. 166. 9, 10. 71. 10, etc., allude to councils and popular assemblies while

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4. 4. 1 describes the king and his minister riding an elephant.

Some are of opinion, that the highly spiritual philosophy expounded in the Upanishadas, have originated from the Kshatriyas and that the Brahmans took it from these Kshatriyas. They base their opinion on the strength of a verse in the Gita that "this noble truth known to the patriarchs (or royal monks) from generation to generation has been forgotten in course of time" and also on the evidence of the Upanishadas that Aswapati the king of Kekaya, Prabahana Jaibali, the lord of Panchala, Janaka, the king of Videha, Ajatasatru, king of Kasi, Chitra Gargayani, etc., were Kshatriya princes.

The doctrine of the five fires¹ (Panchagni Vidya) propounded by Prabahana, king of the Panchalas (Chhandogya, V, 3-10) is not the same as or identifiable with the Knowledge Absolute (Brahma-Vidyā). It is controverted by the fact that

¹ In explaining the Cycle of Creation—Jiva is to pass through 5 principles (Fire)—(1) Dyaus (the heavenly space), (2) Rains, (3) Earth, (4) Male Energy or Sperm, (5) Female Energy (Ovum).

Draupadi, Dhrishtadyumna, Ikshwaku, Mandhata, Agastya, Vasishtha, Suka, Drona and others were born without the medium of the fifth fire, Yoshitagni, *i.e.*, the female energy. Draupadi and Dhrishtadyumna did not enter or take recourse to the fourth fire—the male energy either. The Vaisvanara Vidyā, *i.e.*, the doctrine of Vaisvanara, the Universal Self, propounded by king Aswapati, the son of Kekaya (Chhandogya, V. 11-18) is merely the worship of the cosmos (Virāta) endowed with “seven limbs”² and so, finite or subject to limitation. Ajatasatru discussed Sampad Upasana or worship of one God.

The theory of Prajna, *i.e.*, Self in its state of Sushupti (dreamless slumber) as inculcated by king Ajatasatru is a theory of the Self qualified (Kaushitaki, IV, 19-20) and it is for this reason that the Prabhākara Mimansakas hold that the Self is in itself, an unconscious entity while the Bhatta Mimāṃsakas assert the view that it is both conscious and unconscious.

² Heaven, sun, air, water, sky and earth conceived respectively as the (1) head, (2) eye, (3) vital breath, (4) kidney, (5) middle part of the body, (6) right foot and (7) left foot.

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The assumption that the Upanishads (Brahma-vidyā) originated from the Kshatriyas is thus absolutely groundless. Some have concluded that the sage Viswāmitra was a Kshatriya from a superficial study of the Mahābhārata and the Purānas written for the use of women, Sudras and low ignorant Brahmins who were not eligible to listen to the recitals of the Vedas. (*Vide* Bhāgavata Purāna, 1. 4.) Both Viswāmitra and Vasishtha are the sacrificial priests of king Tritsu Sudāsa. (*Vide* Rik 3. 53. 7-9 and 7.80.4.) It must be observed very particularly that Viswāmitra, his father Gādhi and his grandfather Kusika, together with his sons and grandsons like Madhuchchanda, Jetā Aghamarshana, and others were all Rigvedic Rishis. In the Aitareya Brahmana Viswāmitra appears as the priest of king Harischandra of the Ikshwāku clan. In Rik 3.53.24 Viswāmitra has described himself as a son of Bharata. According to Nirukta, Bharata means followers—Upāsakas (worshippers) of Agni named Bharata. Bhārata is another term meaning Agni or Fire, e.g.,

प्रौयन्ते दक्षिणाभिः इति भारताः ऋत्विक्ताः

Is it not therefore rather far-fetched to assume

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that he was a Kshatriya? The Rigvedic Rishi Sunahshepha (who was a Brahmin lad belonging to the Angirā Gotra or clan) had not become a Kshatriya though he was reared up by Viswāmitra. His son Yājñavalkya, the sage, also was not a Kshatriya. Brihaspati of the great family of the Angiras, and his son Bharadwāja and Atharva and his son Dadhichi and Brihaspati's nephew Dirghatamā were Vedantists and Brahmins. The Madhuvidyā—the Lore of Bliss—and the Isa Upanishad also Rik 1.114 of Dirghatamā had not come from the Kshatriyas. They are the first propounders of Monistic Philosophy. The doctrine of Pure Monism is to be traced to the philosophic truths as explained in the Upanishads and the quintessence of this divine wisdom is to be found in the two noble expressions—अहं ब्रह्मास्मि “I am Brahma” and तत्त्वमसि “Thou art That.” The seer of the first is the sage Vāmadeva of the Gautama family. Rāhugana and his son Gautama are Rig-Vedic Rishis. This Brāhman Rāhugana Gautama established a Kshatriya chieftain named Videha Mathā as King of Videha on the banks of the Sadānirā. (*Vide Satapatha*

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Brāhmaṇa). The Tenth Mantra of the 4th Brāhmaṇa in the 1st chapter of the Brihadāranyaka Upanishad says :—तद्वैतत् पश्यन्मृषि वामदेवः प्रतिपेदेऽहं मनुरभवं सूर्यश्चेति तदिदमप्येतर्हि य एवं वेदाहं ब्रह्मास्मीति स इदं सर्वं भवति । “Thus realising the Brahma within himself, the sage Vāmadeva asserted that he was Manu and that he was the Sun. Thus, to him, who knows and realises his essential being with Brahṁa—the Supreme Soul—the entire universe becomes one with himself.”

This Brāhmaṇ Vāmadeva is the Rishi of the entire fourth Book (Mandal) of the Rigveda. The Rishi of the other sublime saying “Thou art that” is the great sage Uddālaka Āruni one of whose disciples was the great sage Vājasaneyi Yājñavalkya (*Vide* Brihadaranyaka 6.3.7) and his other disciple was Kusrubinda who is a Rishi in both the Sukla and Krishna Yajurvedas. He received the Brahṁavidyā—the Knowledge Absolute from his father Aruna. This occurs in the Chhāndogya Upanishad 3.11.4. Thus Brahṁa spoke about it to Prajāpati and Prajāpati to Manu and Manu spoke about it to his children. So the father

(Aruna) spoke about Brahma to his eldest son Uddālaka Āruni. Who are the "children" referred above, to whom Manu imparted the Bramhavidyā? The Bhagavat Gitā says it is Ikshāku to whom Manu spoke about this. But in Rik 1.114.2 Kutsa of the Angirā family speaks of Manu as the father. In 1.80.16 Rāhugana Gautama alludes to Manu as the father. In 2.33.13 the sage Gritsamada of the Bhrigu clan calls Manu as father. In 8.30.3 Vāivaswata Manu also calls Manu by the name of father. The Prajāpati Swayambhuva Manu (the First Manu) is the father of all and not a Kshatriya. That Rāhugana Gautama was a Brāhmin is known to all. The various monistic mantras of Rāhugana Gautama, e.g., Riks 1.91.6, 7 and 8 which begin as मधुवाता ऋतायते "Air carries the blissful fragrance of the Lord," etc., or Rik 1.89.10 (अदितिर्योः) which sees the one eternal soul in everything, have been discussed in the chapter on the teachings of the Vedānta. The Rishi of the sublime saying "Thou art That", the Sage Uddālaka Āruni, also belongs to the Gautama Gotra or family. The mantra of the Chhāndogya Upanishad 6.3 as

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revealed to him, *viz.*, "By knowing whom, all that has not been heard, is heard, all that is not thought of, is at once thought out, and all that is not known, becomes known at once," has been taken by Bādarāyana Vyāsa as a proposition which he wanted to establish in his Vedānta-Sūtra. Even if the great sage Yājñavalkya is considered to be a Kshatriya, yet it still must be admitted that he got his lessons in the Brahma-vidyā from this Brāhmin Uddālaka Āruni. That this sage Uddālaka Āruni was a Gautama Brāhmin is clear in the Chhāndogya and the Brihadāranyaka Upanishads. (*Vide* Chhāndogya 5.3.7 and Brihadāranyaka 6.2.8).

In Kaushitaki 1.1 we find the expression "Āruni was told." Nachiketa of the Katha Upanishad is the grandson of this Uddālaka Āruni. It is needless to dilate on this point any further.

Many persons believe that the elaborate rituals and the display of pomp in the sacrificial ceremonies like the Aswamedha, etc., were not current in Vedic times but originated in later periods under the influence of the Brāhmins. This idea also is quite mistaken. The performer of many Aswa-

medha sacrifices—king Bharata—gave the name Aswamedha to his own son.—*Vide* Rik 5.27.4 and 8.68.6. In Rik 10.61.21. Manu's son Nāvanedishtha describes himself as the son of an Aswamedhayājīn, i.e., as the son of a performer of the horse-sacrifice. In Rik 5.27.6 the aforesaid King Aswamedha is described as desirous of performing an Aswamedha himself. Rik 10.173s. alludes to a Rājasuya sacrifice and the lavish gifts distributed by the overlord Abhyavarti in his Aswamedha ceremony are described in Rik 6.27.8. Rik 8.25.8 speaks about the anointing of the Kshatriya chiefs in their lordships. Rik 3.53.11 alludes to the instruction of the great Sage Viswāmitra that the sacrificial horse meant for Horse sacrifice (Aswamedha) of king Sudāsa should be released while 1.162s. describes an Aswamedha Performance itself. In Rik 1.32.3 a sacrificial ceremony known as the Trikadrūka sacrifice is mentioned while 1.20.7 refers to various sacrificial ceremonies such as the Sapta Soma, Sapta Havih and the Sapta Pāka sacrifices. In 1.34.1 there are instructions for the proper observances of (Prāṭhasavana, Mādhyandina Savana and the Sāyam Savana) the early morning, midday

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and evening ceremonies of extracting the Soma juice for sacrificial purposes. Rik 1.80.9 refers to twenty priests partaking in the ceremony while 3.7.7 & 8 speak about sixteen such priests. Riks 1.110.4, 5.44.7, 6.36.1 and 10. 62.1 allude to a stupendously elaborate ceremony that lasted throughout the whole year. It has already been mentioned before that the Navagva and the Dasagva Angiras completed their sacrifices in nine and ten calendar months respectively. In many places there are allusions about the Saptahotās (Seven invokers).

Some western scholars are of opinion that the Indian Aryans got the idea of the Zodiac and the names of the stars and planets from the Chinese or the Greeks. Steeped in their class-pride of racial superiority they made this assumption either because they could not tolerate the idea that the ancient Indians were infinitely more advanced in all respects than their own ancestors or because they wanted to show off their own achievements to the Indians who form a subject race to-day and then to create a sort of inferiority complex in them by belittling the ancient glory of their ancestors. In Rik 7.75.5 is

mentioned the names of the Chitrā and the Maghā. Rik 3.32.2 names the Mrigasirā (Gabāsira of the Vedas), the Manthi (Bisākhā of modern times) and the Venus (the Sukra) graha. 5.54.13 alludes to the Tishya and in Rik 10.85 such names of the stars as Aghā (Maghā) and Ārjuni (Fālguni), etc., occur (अघासु हन्यते गावोऽर्जुन्योः पर्युह्यते). 1.24.9 mentions the name of the Satabhishā and the name of the constellation of the Great Bear (the Riksha) is found in the tenth Mantra. 1.161.13 expresses the name of one particular star now known as the Dog-Star by precisely the same term, the Svānam (the Dog). In 1.162.18 twenty-seven stars with seven planets have been named as 34 horses figuratively.

So it can undoubtedly be said that these names of the stars, etc., come from the Vedic times. In Rik 1.164.11 and 1.164.48 there is a mention of the twelve signs of the Zodiac. Rik 4.33.7 refers to the twelve Dyuna or the twelve rain-giving stars. It can be seen that the Ancient Hindus had a very advanced knowledge of Astronomy in those times. As for example Rik 1.35.6 speaks about the Moon and the other planets taking up their positions in

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the vast space of the Solar System. 10.110.9 says that the earth was formed out of the sun.—*Vide* also 3.19.1 and 2 of the Chhāndogya Brāhmaṇa. Rik 10.149.1 & 2 describe the sun as preventing the displacement of the earth from its orbit by its force of gravitation. The motion of the earth is indicated by Rik 3.30.9, 5.32.9, 5.84.1, 7.35.3, etc., while 9.82.4 tells us that the moon originated from the earth. Rik 1.105.1 speaks about the moon as full of water while 1.84.15 says that the rays of the sun are reflected in the moon. Rik 10.80.1 describes that ebb-tides and flow-tides are all due to the influence of the moon. 1.164.12 refers to the periods of six months known as Uttarāyana and Dakshināyana when the sun remains in the northern and southern latitudes. In Riks 1.25.8, 1.164.18 lunar months and Adhimāsas or Malamāsas are described. Rik 2.36 divides the year into six seasons, e.g., Madhu, Mādhava, Sukra, Suchi, Nava and Navasya. 1.164.2, 1.164.48, 4.53.5 refer to three seasons while 1.155.6 speaks of four seasons. In Rik 1.164.12 and 8.72.7 there is an allusion about five seasons. Rik 1.95.3 describes that the

seasonal changes are due to the sun and Rik 10.124.3 alludes to the "Performer of Sacrifices in different seasons."

In 1.164.48 and 1.55.6 the year is computed to be of 360 days. Riks 5.40.5 and 6 describe the solar eclipse and state that solar eclipses can be observed by means of telescope-like instruments known as the Turiya Brahma Yantra. Riks 1.92.11, 1.24.2, 8.62.9, 9.12.7, 10.72.3, 10.140.6 allude to the two methods of computation of Time, e.g., Daiva Yuga and Manushya Yuga. In Rik 10.85 there is a description of the various rituals and customs in wedding ceremonies and the gifts of wedding presents on the occasion of the marriage ceremony of Suryyā. In describing these gifts fine dresses, chariots and carts, banners and flags, gold-bags and coffers, canopies, equerries and message-bearers, slaves and slave girls and others, are mentioned. All these show that society had reached its fullest state of prosperity and development—its fourth or golden age.

In the Vedas there are many allusions about the Sudras or the Dāsas. Who are these Sudras

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and Dāsas? The Aryans were people with sacrificial rites, whereas the Dāsas were not (*vide* Rik 6.22.10). From 5.12.5 it can be observed that some had abandoned the fire-worship but later on took to it again: 8.51.9 describes both the Aryans and the Dāsas worshipping Indra. Rik 6.45.31 describes that a Rishi named Sanju received gifts from a Pani named Babri while in 8.46.32 is described the acceptance of gifts from Ballutha, the Dāsa. In Rik 4.51.3 the Panis are described as non-bestowers of gifts, *i.e.*, not devoted to performances of sacrificial ceremonies ending in the bestowal of oblations and gifts for the Devas and the Brāhmanas. In Riks 1.182.3 and 1.184.2 there are invocations for the annihilation of the Panis. When the devas and the non-devas settled down in peace side by side in the same country, *vide* 6.47.20, these Dāsas were undoubtedly ranked as the Sudras and so they had no right or use in Vedic worship. असतो वै एषः सम्भूतो यत् शुद्रः (Tai. Br. 3.2.3.1) दैव्यो वै वर्णी ब्राह्मणः असुर्यः शुद्रः (Tai. Br. 1.2.6.7). The prevalence of the caste system or Varnāśram, *i.e.*, division of the people into four Varnas or castes is indicated by the

following hymns. The Brahmin or the Priestly, the warrior castes or the Rājanyas, *i.e.*, the Kshatriyas are mentioned in 3.38.3, 3.38.5, 3.59.4, 4.42.1, 4.50.9, 5.27.6, 5.34.9, 5.44.10, 8.22.7, 8.25.8, 10.66.8 and 1.108.7. In Rik 8.5.38 the bestowal of ten subject-kings in gift is mentioned in connection with the sacrificial ceremony of Kosu, king of Chedi. In the Rigveda, the genealogy of Bharatā, son of Dushyanta, is shown to the 7th or 8th generation. This genealogical table has been given in a later chapter. Five generations of kings like Māndhātā of the Ikshwāku clan also are mentioned in the Rigveda. The existence of the priests is also indicated in 1.1.1 and other hymns. Rik 10.98.7 refers to Devāpi who was the priest of king Sāntanu. Many families of the Rishis included four or five generations of seers of the Vedic mantras. The Vaisya caste is indicated in Rik 8.66.14 which refers to the usurious merchants. The sea voyages of these merchants, for purposes of trade, are proved by Riks 1.25.7, 1.46.8, 1.48.3, 1.56.2, 1.116.3 and 5, 10.115.9, 10.156.3 and 4.55.6, etc. The various subdivisions of the

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different castes, are also mentioned. Rik 5.9.5 alludes to the blacksmiths and 6.3.4 speaks of the goldsmiths. 10.10.6 refers to the weavers, 10.97.6 to the physicians, 10.106.10 to the labouring classes, while 9.112.1 and 2 refer to the carpenters, physicians, ironsmiths, etc.

It is suggested by many persons that in the Vedic Age the art of writing was unknown; hence the Vedas were committed to memory and thus handed down orally from generation to generation but Riks 6.53.7 and 8 clearly refer to the existence of a script, *vide* "Ārikha Kikira Krinu." Rik 1.164.24 speaks about the composition of the seven metres by arrangement of the letters of the alphabets. Letters of the alphabets are mentioned in Rik 10.13.3, while in Rik 1.112.2 it is stated that in order to get education, pupils stand before their preceptors who were adepts in the use of sentences. In Rik 4.20.8 Indra is invoked as the leader of culture and education while 1.142.8 refers to learned disciples. Rik 5.42.4 prays for scholarly sons while 1.8.6 refers to Brāhmanas engaged in the acquisition of knowledge. Rik 1.18.7 expresses the idea that the sacrificial cere-

mony performed by the learned is conducive to the expansion and sublimation of their mental faculties. Rik 10.71 sukta is about the learning of languages and the Knowledge Absolute, while in its 9th mantra it is said that those who learn uncultivated and impure language, ignoring the acquisition of a cultured or refined style, are only fit to drive a peasant's plough or the weaver's shuttle. Irrigation channels for public utility services are mentioned in 10.105.1, bridges in 7.65.3, sinking of wells in 10.25.4, while tanks and temples are mentioned in 10.107.10. Rik 2.41.5 speaks about the thousand pillared palaces while houses made of three metals are mentioned in 6. 46. 9. Halls supported by thousand pillars are alluded to in 5.62.6, 4.5.1 and 1.166.9, catering of food in rest houses is mentioned in Rik 10.101, sukta. Arrangements providing artificial reservoirs and tanks for the supply of drinking water for men and animals, provisions of pasture lands, etc., are also indicated. Laying down courses for horse-races is mentioned in 9.97.20 and 10.156.1 while 4.32.23 speaks of stages set with marionettes. So race-courses and theatrical stages which occupy so great a place in modern civilization also existed

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at that time. The achievements of the ancient Aryans in the pursuit of spiritual advancement will be related in a later chapter. It is also superfluous to write anything about the condition of female education in India at that time. Mamatā, Ghoshā, Vāgāmbhrini, Apālā, Romasā, Rātri are the names of some of the ladies who are held in esteem as the seers or Rishis of the Vedic mantras. In Rik 10.102 a lady named Mudgalāni is said to have fought valiantly in a battle, seated in her war chariot. In later times highly spiritual ladies like Maitreyi, Gārgi, and others also must have been highly educated.

It is not out of place to discuss about Indra whose worship led the Deva-worshipping Aryans to separate from the Ahura-worshipping Iranians. Who or what was this Indra of the Vedas? Was it only a force of blind nature, clouds, thunder or something else? It will not be out of place to give here some indication of this in the following passages :—

Indra is Eternal and All-pervading—Rik 5.33.6.

Indra takes form in the world and lives in bliss or eternity—3.38.4.

Indra reveals Himself in various forms through his Māyā—3.53.8, 6.47.18 and 10.54.2

Indra originates the Sun, the Dawn, the Earth and the Fire—3.31.15 and 3.32.8.

Indra is the Father—also the Mother is He—8.98.11.

Indra is the Divine Halo that cheers and heartens—2.27.11 and 14.

Indra is the Halo of light—10.54.6 and 1.57.3.

Indra is transcendental. The Universe with its sky and the earth cannot enclose Him.—10.27.4.

Indra is in every man.—10.43.6

Just as the spokes are embedded in the wheel so is the Universe indented to Indra—1.32.15.

This earth covers only a fraction of the sides of Indra—3.32.11.

The adoration of all the various deities is nothing but the adoration of Indra Himself—1.7.7.

The senses of the Devas, the Yakshas, Gandharvas, the human beings and the animal-world are the senses of Indra Himself—3.37.9.

The world does not exist beyond the great Indra—2.16.12.

Indra is knowledge—1.100.12 and 1.102.6.

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Indra is the Lord of Heaven—3.45.5.

The Divine Indra is greater than all that is great—3.46.1.

Indra preserves the good and destroys the evil—3.46.1, 1.54.7 and 1.165.6.

Indra is the sun—1.5.6 and He Himself is Vishnu.—9.63.3.

Māyā (Ignorance) gathers herself in Him (Indra) at the (Pralaya) close of a cycle of creation—10.22.11.

From all this it can be seen that Indra alone is the One Eternal God.

The various deeds performed by Indra as Avatars are mentioned in the Rigveda.

Indra has four Asuryadeha Rupavyuha (Rik 10.54.4.). Indra is Vāsava who dwells in every body as the innermost Spirit or He is the Vāsava in whose divine body dwell all created beings (Rik 3.38.4, 8.94.2, 9.96.18, 10.43.6, 10.55.3 and 4; 5.33.6, 3.57.3, 2.16.2 and 10.54.6.). Indra receives the flaming Discus (चक्र) from the fire as manifested in the sun. (Rik 1.75.4, 4.28.2.) He cuts off the head of the Dasyu with His Discus (चक्र), 8.96.9. Indra shatters the cart, 4.30.10,

5—1520B

10.73.6. Indra slew the demon-woman who was about to kill him (Rik 4.30.8.). When Kushavā swallowed him up Indra extricated himself by piercing his body (Rik 4.18.8.). Indra slew in a swamp the Serpent (Ahi) in the guise of Vritra. (Rik 8.36.1 and 4, Rik 2.11.9.). Indra holds aloft the hill, he moves the hills from place to place and pierces their sides. (Rik 6.18.5, 2.12.9, 4.16.8.) Indra is fond of curd and thickened milk (Rik 9.68.8, 9.39.1.). Indra forms milk in the body of the cow (Rik 4.58.4.). Indra is the lord of the cows (Rik 4.30.22, 10.11.3.). Indra rescues and recovers the cows stolen by Pani (Rik 3.44.5, 8.36.2, 1.33.10.). Indra put Vritra to death with the help of Vishnu (6.20.2.). Indra is the holder of the celestial conch Pāñchajanya (Rik 1.100.2.). Indra is the winged-one (गरुड्मान्) (Rik 1.164.46.). In Indra's navel rests the Universe (Rik 10.82.3.). Indra is the Creator of the world (Rik 1.61.7, Rik 3.32.5.). Indra is called by the name of Hari (Rik 8.9.3.). He is also called Govinda (Rik 1.82.4, 10.103.6.). Indra is Vishnu (Rik. 9.63.3.). Indra the foe of Vritra, is the slayer of Namuchi. Indra is hit with an arrow by

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Vyamsa (Rik 4.1.79.). Indra's friend Ārjuneya Kutsa is a great warrior (Rik 4.16.10, 5.101.9.). Indra is the seventh among the Ādityas. Indra laid down the sacrificial procedure (Rik 10.49.1.). Prayers addressed to all the deities are only prayers unto Indra (Rik 1.7.7.). The festivals in connection with the autumnal Full Moon are the celebration of the preparations for killing Vritra (Rik 2.12.12, 4.19.3).

Some of these are also found to be associated with Krishna of the Purānas.

In the Second Brāhmaṇa of the fourth chapter of the Brihadāranyaka, it has been said that Indra is the Purusha in the right eye—the Ātman—the Purusha in the left eye is Virāt his consort and their meeting place is in the heart.

Just as He takes a new form and nourishes it in a feminine body so does He hold and nourish the three worlds—the Bhu, Bhuvā and Swa—the earth, the space and the heavens above, in the Virāt body where dwelleth the entire universe and all the devas, men and birds with all other created beings. This Virāt state, also, is not the Ultimate Reality but is the product of His

Māyā. He alone exists—the One, Indivisible and Absolute Reality.

III. THE VEDIC RISHIS

In the following pages a description is given of the famous Rishis whose names occur in the Vedas. Riks 1.89.3, 1.96.2, 1.175.6, 1.176.6, 2.36.6, 4.18.7 and 6.67.10 allude to the most ancient (earliest) mantras known by the name of Nivid. The antiquity of these nivid is indicated by the use of the word 'Purvayā,' *i.e.*, old—of ancient times, etc. The seer or Rishi of the Nivid Rik 1.96.2 is Āyu. In the same Rik it is found that the Great God created the human species (**अजनयत् मनूनां**) as He was propitiated with the ancient adorative hymns of Āyu. Sāyanāchāryya the commentator of the Vedas considers these Āyu and Manu to be one and the same person. In the Rigveda the word 'Āyu' is used in different meanings. As for example, in Riks

1.162.1 and 5.41.2 Āyu stands for Vāyu (wind). In Riks 1.178.1 and 9.67.8 Āyu means Indra. In Riks 1.53.10, 2.14.7, 6.18.13 and 8.53.2 the term Āyu refers to Aila the son of Pururavā. In Riks 8.15.5 and 8.52.1 Āyu and Manu are both mentioned. In Riks 1.122.4 and 2.4.2 Āyu means men—those sprung from Manu. In some other places Āyu meant life. From the passages like जनं मनुजातं (the Devas sprung from Manu), मनोरपत्ये (the offsprings from Manu), मानुषासः प्रयच्छन्त आयवो जीजनन्त (offsprings of Āyava and Mānusha) in Rik 1.45.1 and from 1.68.4 and 1.60.3 respectively, it can be known that the human species have sprung from Manu. The word Mānava (men) is derived from Manu. Kutsa of the Angira clan is the Rishi of Rik 1.114.2.

Rāhugana Gautama is the Rishi of Rik 1.80.16, Rik 2.33.13 has Gritsamada Bhārgava for its Rishi, while Vaivasvata Manu is the seer of Rik 8.30.3. In all these mantras Manu is referred to as the father. He is so named because he meditated on the thought that there should be creation. He is known as the primeval (Swāyambhuva) Manu the first who sprang from Brahmā. There is a reference

to four other Manus in the Rigveda besides this Swāyambhuva Manu, viz., Vaivasvata, Āpsava, Sābarni and Sāmvarana.

So, in the Rigveda there are five Manus. According to the Manusamhitā there are seven Manus—Swayambhuva, Sārochisha, Uttami, Tāmasa, Raivata, Chākshusha and Vaivasvata. Besides these there is a reference in the Purāṇas to seven Sāvarni Manus. Chakshu the son of the Rigvedic Āpsava Manu is the seer of mantras 4-6 in 9.106 Sukta of the Rigveda. It is not in proper grammatical form to derive the word Chākshusha as being the father of Chakshu. It will not be unreasonable to suggest that this first Manu—the Father—introduced certain rules of conduct for the benefit of men. In Rik 8.30.3 Vaivasvata Manu says “Let us not deviate from the path chalked out by Father Manu.” Rik 8.63.1 describes that this Primary (primordial, first) Manu got these rules of conduct from the gods as the means of attaining the Indraloka or the heavenly region. In Rik 1.36.10 the devas are said to hold the sacrifices for Manu. Rik 1.31.4 describes that Agni spoke to Manu about heaven

(Swarga). In Rik 1.36.19 Manu is said to kindle the sacrificial fire for different men. In 2.20.7 Indra is said to have created the earth and water for Manu. In 10.46.9 Mātarisvā and the devas extended the sacrifices for him. In 1.128.2 Mātarishvā is said to have brought the holy flame of fire for him from Parāvata. In Rik 4.26.4 Suparna brings the Soma for Manu to frighten the Devas. Probably this is the origin of the Paurāṇic tale of taking away the heavenly nectar by Garuda from the custody of the Devas. Rik 10.100.5 invokes the divine, excellent-minded patriarch Manu the Father to be blissful. Rik 5.21.1 states that fire is being kindled as it was done by Manu. In Rik 7.2.3 there is the injunction—"worship Fire which had been ignited by Manu. 10.73.7 says "Thou hast opened up the path to the abode of the Devas." Rik 10.49.1 alludes to the fact that Indra laid down the procedure of sacrifice. In Rik 1.31.11 the sutra

इदामकवन् मनुषस्य शासनी'

'(He) created Idā (speech) which governs men'—lays down that procedure according to Idā is to be adopted for the guidance of men. The term

lra (lḍā) or llā has been used in different senses in the Vedas. In Riks 1.13.9, 1.40.4, 1.142.9, 1.186.1 and 7.44.2 llā is referred to as the illuminating (like unto the fire) Word (the deity of speech). llā is the pure Word in the earth, Bhārati is that in the space above, while Saraswati is the divine Word in heaven; just as in the Kena Upanishad, Haimavati Umā is represented as the Word or presiding Deity of the Knowledge Absolute, so llā is said to be the Word, i.e., presiding deity of the procedure of Deva worship, or forms of prayer. The procedure or holy injunction which had been revealed to Manu, the Father, by Indra and Agni is known by the name of llā. llā, also, like Umā, is regarded as a daughter of the Prajāpati Daksha. (*Vide* Rik 3.27.9 and 10.)

It is about this Manusamhita or Code of Manu that Mantra 2.2.10.2 of the Krishna Yajurveda enunciates that "Whatsoever has been said by Manu is wholesome". यद् वै किञ्च मनुरवदत् तद् भेषजम् । It cannot be, therefore, said that Manusamhita is not authoritative—because it rests on the authority of the Vedas. The word llā also stands for the earth and if Rik 2.20.7 refers to llāvrita Varsha

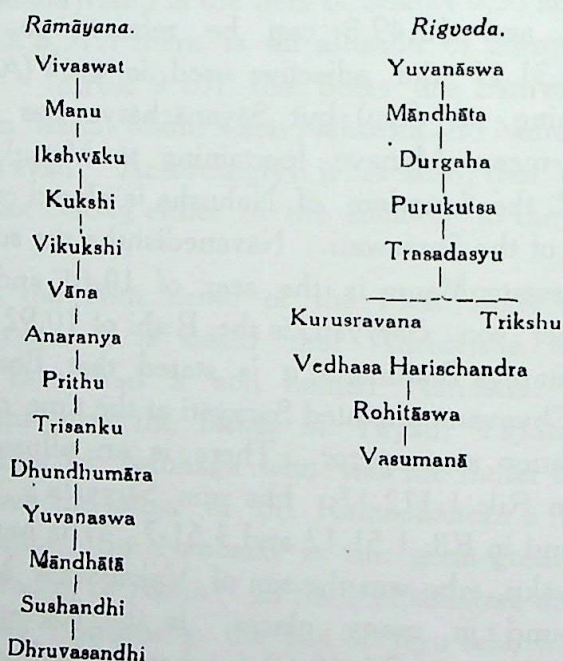
then the rules and procedure prevalent in *Ilāvrita Varsha* may be called by the name of *Ilā*. Though *Manusamhitā* in its present form is a later compilation yet there is no reason to think that it does not follow the original. In its present form the *Manusamhitā* is dictated by the great sage (*Maharshi*) *Bhrigu*. It is therefore looked upon with suspicion by some people. But this suspicion cannot stand on reason because it was only when *Manu* asked his disciple *Bhrigu* to narrate the *Manusamhitā* that *Bhrigu* recited it just as *Vaisampāyana* recited the *Mahābhārata* when he was ordered to do so by his preceptor *Vyāsa*. The only thing to be decided here is to ascertain the identity of this *Bhrigu*. According to the *Vedas*, next to *Manu*, the oldest *Rishis* are *Bhrigu*, *Angira*, *Atri*, *Atharvan* and his son *Dadhichi* and as such, they are worthy of veneration just as a man venerates his father. This can be known from *Rik* 10.14.6. अङ्गिरसो नः पितरो नवम्वा अथर्वानो भृगवः सोम्यासः । About these *Bhrigus* due discussion will be made later on. *Vaivaswata Manu* is a famous name in the *Purānas*. *Manu* is the *Rishi* of *Suktas* 8.27-31 of the *Rigveda*. *Āpsava Manu* is the *Rishi* of *Sukta* 9.106. His son

Chakshu and Chakshu's son Agni also are the Rishis of Sukta 9.106. In Riks 10.62.9 and 10 is found the Dāna-stuti (gift-hymn) of Sāvarni Manu. Sāmvarana Prājāpatya who is the father of Sāmvarana Manu is the Seer of Suktas 5.33 and 34. In Rik 8.51.1 there is an allusion of Sāmvarana Manu. In Rik 9.101 the Seers are Sāmvarana, his son Manu, Manu's son Nahusha and Nahusha's son Yayāti. Accordingly, it is seen, that Yayāti does not belong either to the solar or to the lunar race.

In the 70th canto of the First Book of the Rāmāyana, it is stated that Ambarisha of the solar race had a son named Nahusha. This Nahusha was the father of Yayāti, Yayāti was the father of Nabhāga who was the father of Aja who was the father of Sri Ramachandra's father Dasaratha. So Nahusha is the great-great-great grandfather of Rāma. In the Mahābhārata and the Purānas Nahusha is the son of Āyu who was the son of Aila Purūravā. Hence he belongs to the lunar race because Purūrava. is the issue of Chandra's son Budha and Ilā. Nahusha, Yayāti and the latter's sons Yadu, Turvasu, Anu,

Druhyu and Puru are famous names in the Rigveda. There are extensive references to them in various places. In Riks 10.63.1 and 1.31.17 the name of Yayāti is mentioned. About Nahusha Riks 5.73.3, 1.100.16, 7.95.2, 7.6.24, 1.31.11, 9.91.2 and 10.49.8 can be referred to. In Rik 1.31.11 the adjective used is आयवे (Ayave pertaining to Āyu) but Sāyanāchārya has used it to mean Manave (pertaining to Manu). In 7.95.2 the kingdom of Nahusha is placed on the banks of the Saraswati. Nāvanedishtha the son of Vaivaswata Manu is the seer of 10.61 and 62. Another son, Saryyāti, is the Rishi of 10.92. In the Aitareya Brāhmaṇa, it is stated that Bhrigu's son Chyavana anointed Saryyāti at the time of his coronation as emperor. There is an allusion to him in Rik 1.112.17. His son Sāryyāta's name is found in Rik 1.51.12 and 3.51.7. The name of Ikshwāku, who was the son of Vaivaswata Manu, is found in many places. In the Rigveda his name occurs in Rik 10.60.4 where he is described as the protector of the Kingdom of Asamati, who was the son of Bhajeratha. In the Rigveda some names intermediate between Ikshwāku and

Yuvanāswa are not found. Below is given a genealogical sketch of the dynasty of Ikshwāku up to Yuvanāswa according to Rāmāyana and the names of the descendants of Yuvanāswa as found in the Rigveda.



Yuvanāsua's son Māndhātā is the Rishi of sukta 10.134. Allusion to Māndhātā is found in Riks 8.39.8, 8.40.12 and 1.112.13. That Durgaha

was his son is established in Rik 4.42.8. Durgaha's son Purukutsa has been alluded to in Riks 4.42.8, 6.20.10, 1.63.7, 1.112.7, 1.174.2 and 8.19.36. Durgaha's grandson—Purukutsa's son Trasadasyu is the seer of 4.42 and 9.110. There are allusions to him in Riks 4.38.1, 4.42.8 and 9, 5.27.3, 5.33.8, 7.19.3, 8.8.21 and 1.112.13. Trasadasyu had two sons Kurusravana and Trikshu. Trikshu has been alluded to in Riks 8.22.7 and 6.46.8 and the story about the charitable gifts of Kurusravana has been described in 10.33.4-7. The great sage Vāmadeva, Soubhari and Sadhvansa of the Kanva clan, Kutsa of the Angiras, Kavasha Ailusha of the Ilās and Samvarana the son of Prajāpati—all have alluded to the benevolent gifts and charities of Trasadasyu and so they must have been contemporaries. King Trasadasyu belonged to the Girikshit Gotra (clan) *vide* Rik 5.33.8. In the Rigveda it is not mentioned that the Deluge took place in the time of Vaivaswata Manu but it is so mentioned in Mantras 15.39.7 and 8 of the Atharvaveda and in 1.8.1, 1-10 mantras of the Satapatha Brāhmaṇa. The aforesaid Aila Pururavā

is the seer of Rik 10.95. There is an allusion about him in Rik 1.31.4. About his son Āyu there are references in Riks 8.15.5, 10.49.5, 2.14.7, 6.18.13, 8.52.1, 8.53.2, 1.53.10. That Pururavā was the son of Ilā is established by the term Aila. In 10.95.18 of the Mahābhārata Ilā is described as Manu's daughter. In the Rigveda the rules and procedure sanctioned by Daksha's daughter, Maru, have been given the name of Ilā.

Bhrigu Vārūni who has been mentioned before is the son of Varuna. In Rik 3.5.10 the rays of the sun have been given the name of Bhrigu. This Bhrigu is the seer of sukta 9.65. In Rik 8.43.13 there is a reference to invocations (adorative calls) like those of Bhrigu, Manu or Angirā. Rik 1.58.6 says that the Bhrigus hold the fire. In Riks 1.71.4, 1.143.4 and 2.4.2 there are references to Bhrigu. In 1.60.1 can be found that Matariswā brought the Fire for Bhrigu. 10.46.2 says that when Fire hid itself in water, the Bhrigus got it back, while 10.46.9 describes that the Bhrigus kindled the fire by force. In the Aitareya Brāhmaṇa there is a story about the origin of Bhrigu. Rudra assumed the form of Vārūni and

performed a sacrifice. Prajāpati was the chief priest in the ceremony. When the goddess of learning arrived there, Prajāpati's semen fell into the sacrificial fire and began to burn and out of this baking semen, sprang Bhrigu. From the charcoal, left after the sacrifice, originated Angirā and from the ground under the charcoal was born Bhōuma Atri (Atri, the son of the ground). Among the Bhrigus, Chyavana, Kavi and his son Ushanā (Sukrāchārya), Jamadagni and Rāma are Rig-Vedic rishis. Souma-hotra the son of Sunahotra of the Angiras clan after adoption in the Bhrigu clan as the son of Sunaka became known as Sounaka Gritsamada and was the Seer of almost the entire Second Mandala of the Rig-veda. Except 10.19.8 there are no other Riks attributed to Chyavana. His name, however, occurs in many places. In the Aitareya Brāhmaṇa he is said to have anointed Manu's son King Saryyāti at the time of his coronation. Kavi is the seer of Riks 9.47.49 and 9.75.79. Ushanā is the rishi of sukta 8.84 and 9.87-89. In the Taittiriya-Samhitā there is an expression, काव्यमसुराणां पुरोहितम् *i.e.*, the son of Kavi—Ushanā—is the

priest of the Asuras. Jamadagni is the Rishi of Riks 8.101, 9.62, 10.110 and his son Jāmadagnya Rāma also is the seer of the Sukta 10.110. There is an allusion to Rishi Ourva in Rik 8.102-4. He also is a Bhārgava. The Angirās are still more famous.

According to the story narrated above Angirā grew out of charcoal fire used in the sacrifice. In Rik 10.62.5 the Angirās are described as the children of the Fire. In Riks 4.2.15, 3.53.7 and 10.62.7 the Angirās have been described as *दिवसुताः*, i.e., the sons of the celestial sphere. In the Zend-Āvesta of the old Iranians Angira Manyu is the greatest foe of Indra's enemy Ahura Mazda. He is the destroyer of the sixteen abodes built by Ahura Mazda. That Angirā was the founder of sacrifices can be seen in 1.31.17, 1.83.4, 1.139.9, and 3.31.7-12. Probably because Angirā is the producer or protector (Father) of Fire, Agni and Indra are described in many places as Angirā and Angirastama respectively. The Angiras have been known as of various types. Some of them counted their year and performed their annual celebrations once in

seven months—some in nine, others in ten while some others in twelve calendar months *Vide* Riks 10.47.6, 9.108.4, 4.51.4 and 10.62.5. Probably because Angirā inaugurated the worship of Indra and laid down the rules of kindling the sacred fire in sacrifices, and he is therefore described as the father of Agni. He is referred to as the father by Nodha of the Gotama Gotra in 1.62.2, by Maharshi Vāmadeva in 4.1.13 and by Vasishtha's grandson Parāśara in 1.71.2. In Rik 10.14.6 of which Jama is the seer, Angirā is included among the "Fathers." The Mantra अङ्गिरसो नः पितरो नवम्वा अथर्वानो भृगवः सोम्यासः has already been alluded to. According to this Mantra, Atharva is to be regarded as belonging to that branch of the Āngirasa clan which counted the year in nine calendar months. In Rik 9.108.4—येनानवम्बो दध्यङ् पोषते—Maharshi Dadhichi is also described as a Navagva and so, because this Atharva belongs to the Āngirasa clan, therefore the Atharva-veda has been described as Atharva Āngirasa. According to the Mundaka Upanishad of the Atharvaveda, this Atharvan is the son of Brahmā. He got Bramhavidyā—the Knowledge

Eternal or the Knowledge Absolute—from Brahmā. He imparted it to Angirā who gave it to Satyavāha, the son of Bharadwāja. It is stated that Satyavāha gave it to Āngirasa. So according to this, Angirā and Āngirasa are different persons. Brihaspati, the son of Angirā, is known as Āngirasa. In Rik 6.73.1 प्रथमजा ऋताज हवस्यतिराङ्गिरसो हविषान् also in Rik 4.40.1 हवस्यते राङ्गिरसस्य जिष्णो and also in Amarakosha, Brihaspati has been described by the name of Āngirasa. Following Yāska, however, it seems as if Angirā himself is called 'Āngirasa', by way of pre-eminence, in plural form अङ्गारेषु अङ्गिरसः. In Satapatha Brāhmaṇa अङ्गानां रसः आत्मा इति Angirā is the head of the Āngirasas. In the Brihat Devatā, the story related above has been incorporated as अङ्गारेषु अङ्गिराः. In Rik 4.51.4 in mantras like नवग्वे अङ्गिरे दशग्वे सप्तग्वे it appears as if the Navagva, Dasagvas of the Angirā clan have been purified or made pre-eminent by the use of the word अङ्गिरे (Angire). So, here, Āngirā and Angirasa mean one and the same person.

But in the fifth chapter of the Sukla Yajurveda (the White Yajus) published from Ajmere, the seer (Rishi) is Āngirasa and in the 34th chapter, Rishi

Angirā is the sage to whom it was revealed. This, however, is not found elsewhere. The sons of Sudhanvā of the Angirā clan are Ribhu, Vibhu and Vāja. They have been deified by the name 'Ribhugana' (the Ribhus) through their own meritorious actions. Charmed with their skill in craftsmanship, Indra humiliated Tvashtā the heavenly artisan. In Riks 10.119.2-4 it is found that the Ribhus, by their skill, carved out four spoons out of one fine wooden spoon made by Tvashtā. Some are of opinion that the Ribhus are the deities of the seasons. Atharvan is one of the very earliest Rishis of the Angirā clan. The word Atharvan appears in the Zend-Āvesta where it means a priest. In the Rigveda also, we find, that Atharva is the first and the foremost priest. In the Taittiriya Samhitā in mantra 5.6.6.4 Atharva has been called 'Prajāpati' (Patriarch). According to Riks 6.16.13, 10.14.6, 10.21.5 and 10.80.16 Atharva is said to have been the first to kindle fire by friction (churning). In 10.92.10 is found यथौरयर्वा प्रथमो विधारयद्देवा दक्षैर्भूगव संचिकित्रिरे which means that it was Atharva who first introduced sacrifices and laid down sacrificial procedure but the Devas and the

Bhrigus gained the knowledge of these procedures by force. Rik 1.83.5 says that Atharva first showed the way by means of sacrifice. In Riks 1.31.1 and 1.127.2 Agni is said to be the eldest among the Angirās. In Rik 1.80.16 Atharva, Prajapati, Manu and Dadhichi (Dadhyan) performed the first sacrifice. In Rik 6.16.13 Rishi Atharva first churned the fire from Pushkara, while in the 14th Atharva's son Dadhichi kindled the fire. Rik 1.84.13 describes that Vajra was made out of the bones of Dadhichi. This great sage (Maharshi) Dadhichi imparted the Knowledge Absolute (Knowledge Divine)—Brahmavidyā—Madhuvidyā—to the heavenly twins the Aswins ; *vide* Riks 1.116.12, 1.117.22 and 1.119.9, etc. This Knowledge Divine—the Lore of Bliss—Madhuvidyā—imparted by Dadhichi is not found in the incomplete form of the Rigveda which is current now a days. It is however described in Brāhmaṇa 2.5 of the Bhrihadāranyaka Upanishad of the Satapatha Brāhmaṇa. A slight glimpse of the nature of the Brahma, the Absolute, as realised by the great sage Dadhichi, is to be found in the last chapter of the Sukla Yajurveda, famous under the name of the Isā Upanishad.

Brihaspati, Samvarta and Utathya are the sons of Angirā. Brihaspati begot Bharadwāja, Samju, Agni the purifier and Tapamurdhā. Bhishaja and Brihaddiva were the sons of Atharva. All these are Rishis in the Rigveda. In the Rigveda there are references to two Rishis bearing the same name Brihaspati—one, belonging to the Angirā clan, who is Devaguru and the other is Lokya. This Lokya Brihaspati is the founder of the Lokāyata School of Philosophy. In the Aitareya Brāhmaṇa it is found that Angirā's son Samvarta anointed King Marutta as the Emperor. Utathya and Samvarta also are Rigvedic Rishis. Utathya's wife, Mamatā, also realised the Brahma as she was versed in the Brahnavidyā, *vide* sukta 6.102. Her son Dirghatamā is a Rigvedic Rishi. His Riks or Hymns are full of deep spiritual fervour and they also are full of allusions to astronomical references and criticisms. About this more will be said later on. Dirghatamā's son is Kakshivān whose mother's name is Ushija. He married the daughter of king Svanaya and himself became king. He described himself as Oushija—the son of Ushija and a scion of the Pajra clan. Pajra clan is another

name of the Angirā clan. Pajra means the earth. These Angirās were so numerous and divided into so many clans that they spread almost over the whole earth. Some of them lived in the Polar regions of the extreme north and were known as the Saptagwa or the Ashtagwa as they performed their annual sacrificial celebrations counting the year to consist of seven or eight calendar months. Those Angirās who lived to the south of these northern Angirās, were known as Navagwa Angirās as they reckoned their year according to nine calendar months. Those who lived further to the south were known as the Dasagwa Angirās. Others lived in equatorial regions or further to the south where year consists of twelve calendar months, i.e., where the sun is visible in all the twelve months of the year. King Kakshivān ruled in the Sindhāvadhi region on the banks of the Indus *Vide Rik 1.12.6.*

The words Angirā and Agni are both derived from the root "Agi" meaning 'to go forward.' Those who are forward in the worship of the Fire are known as the Angirās. Kakshivān's two sons, Sukirti and Savara, and his daughter Ghoshā and

her son Suhasta are all rishis in the Rigveda. Ghoshā's marriage could not take place in time on account of her illness but she got a worthy husband when she was cured of her dreadful disease after a period of intense prayer and devotion-al worship of the Devas. Ghoshā is the seer of the two hymns 1.39 and 10.40. In the Aitareya Brāhmaṇa it is stated that Rishi Dirghatamā anointed or crowned Dushmanta's son Bharata as emperor. Rishis Ayāsyā and Ghora became famous in the Angirā clan. Ayāsyā belonged to the Navagwa line of the Angirās and is the seer of R. V. 10.108.8. Devaki's son Krishna is the disciple of Ghora. Both of them are Rigvedic Rishis. The Patriarch Kanva is also a disciple of Ghora. The Rishis of the Kanva clan are the seers of the entire eighth Mandala of the Rigveda. The Kānva and the Mādhyandina lines of the Sukla Yajurveda and the Satapatha Brāhmaṇa are very famous. Viswaka—the son of the aforesaid Krishna—is also a Rigvedic Rishi. In many places of the Rigveda, it is stated that he brought back to life a dead son. Bharadwāja, the son of Brihaspati of the Angirā clan, was the seer of practically the entire sixth

Mandala of the Rigveda. He is one of the celebrated 'seven Rishis' of the Rigveda. Bharadwāja's sons Rijiswa, Nara, Vasu, Garga, Pāyu, Sapratha and Sāsa are also Rigvedic Rishis. These 'seven Rishis' are (1) Vasishtha, (2) Viswāmitra, (3) Jamadagni, (4) Kasyapa, (5) Goutama, (6) Atri and (7) Bharadwāja. According to the Purānas the seven Rishis are Pulaha, Pulastya, Kratu, Bhrigu, Marichi, Atri and Vasishtha. Atri and Vasishtha are common in both. They are included in the Rigveda as well as in the Purānas. The Purānas include the name of Kasyapa's father Marichi in the place of the son and also Jamadagni's father Bhrigu, instead of Jamadagni. Kutsa, Hiranyastupa, Sudhanwa, Sunohotra, Suhotra, Priyamedha and Uru of the Angirā clan are famous names, as they are all Rigvedic Rishis. Besides these there are thirty other Rishis belonging to this Angirā clan. There are many Rigvedic Rishis in the Kanva clan, such as, Medhātithi, Medhyatithi, Praskanwa, Pragātha, Vimada and Soubhari, and others. The name of Kutsa of the Angirā clan is found in many places. He won the friendship of Indra. He is also called Ārjuni or Ārjuneya. The descendants

of Vashistha famous as one of the seven Rishis, are the Rishis of the Seventh Mandala of the Rigveda. The Ātreya family is the seer of the 5th Mandala. The Rishis bearing the clan-name of Viswāmitra or Kusika are the seers of the 3rd Mandala. Gritsamada of the Bhārgava clan is the seer of the 2nd Mandala. Vāmadeva and others of the Gotama clan are the Rishis of the fourth Mandala. The Kāśyapas are the Rishis of the ninth Mandala. A large number of Rishis belonging to various clans and families are the seers in the first and the tenth Mandalas. The Kusikas, also, call themselves by the name of the Bharatas *Vide Rik 3.53.24.*

Emperor Bharata is sprung from Dushmanta and Sakuntalā. According to some of the Purānas, this Bharata adopted Bharadwāja as his son. According to others, Bharata got a son through the blessings of Bharadwāja. In the Purānas the names of the aforesaid Suhotra Āngirasa and Suhotra's son Ajamihva are found to be included in the Bharata family. Suhotra's son Purumihva and Ajamihva are Rigvedic Rishis and according to the Purānas it was from this Ajamihva that the Kurus, the Panchālas, and the Kusikas separated or

branched out from the common stock. To illustrate this, genealogical tables of the Bharatas are given below according to the Rigveda and also according to the Purāṇas. In the Rigveda the name of Bharata occurs in 6.16.4 and 7.8.5. Bharata's achievements are described in the Aitareya Brāhmaṇa. Emperor Bharat performed the Rājasuya sacrifice. Bharata bestowed many elephants in the land of Mar-Shana. He performed the Agnichayana ceremony, *i.e.*, he kindled the sacred fire in the Sachiguna country. He performed seventy-eight Aswamedha ceremonies on the banks of the Yamunā. At a place named 'Vritraghna' on the banks of the Ganges he erected fifty-five Yupas or Sacrificial altars. Maharshi Dirghatamā was the officiating priest at his Coronation.

भरताङ्गारती कीर्त्तिर्यनेदं भारतं कुलम् ।

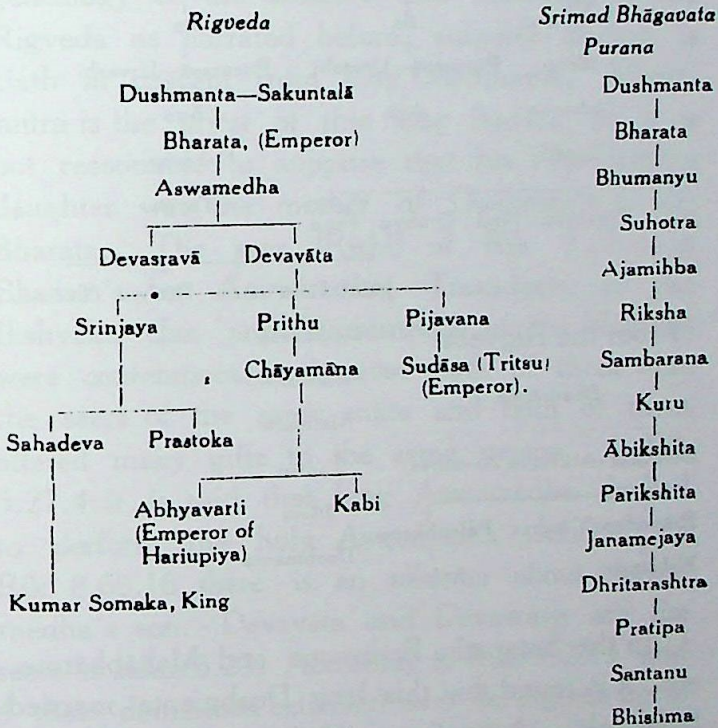
भरतानां महज्जन्म महाभारत उच्यते ॥

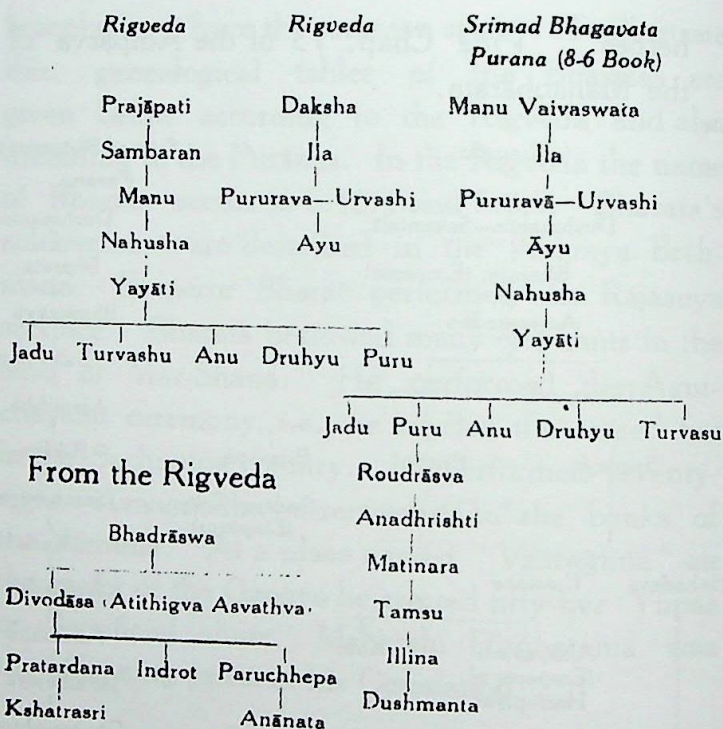
“The glory that is Bhārati is derived from Bharata from whom the great Bharata people have sprung. That is called Mahābhārata which depicts the great lives of the Bharata

THE VEDIC RISHIS

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heroes." *Vide* Chap. 73 of the Ādiparva of the Mahābhārata.





In the Satapatha Brāhmaṇa and Mahābhārata, etc., it is found that this king Dushmanta married Sakuntalā. According to 13.5.4-13 mantras of the Satapatha Brāhmaṇa, Sakuntalā was an Apsarā. The Apsarās belonged to a celestial race—they were not ordinary human beings. In the Purāṇas

she is described as the daughter of Viswāmitra but brought up by the sage Kanva. In the genealogy of the Bharata clan according to the Rigveda as narrated before, emperor Sudāsa is sixth in descent from king Dushmanta. Viswāmitra is the priest of this king Sudāsa, so it is not reasonable to suppose that this Viswāmitra's daughter was the mother of Dushmanta's son Bharata. The seer (Rishi) of Rik 5.27.4 is Bharata's son Aswamedha. Trasadasyu of the Ikshvāku clan and Aswamedha of the Bharatas were contemporaries because both of them were the seers of the same sukta and both of them offered many gifts to the same person. In Rik 5.27.4 it is said that king Aswamedha desired to perform the holy Aswamedha sacrifice. In Rik 8.68.16 there is an allusion about Aswamedha's son. Devavāta and Devasrava are the seers of sukta 3.23. According to Riks 3.23.3 and 4 their dominions extended over the regions up to the banks of the rivers Saraswati, Drishadvati and Apeyā. In 4.15.4, 7, 9 there are allusions about Srinjaya who was the son of Devavāta and also about Sahadeva's son Kumāra (Somaka). That

Srinjaya was the son of king Devavāta is found in Riks 4.15.4 and 6.27. From the Aitareya Brāhmaṇa it can be seen that Sahadeva was the son of Srinjaya. From Rik 7.18.22 it can be deduced that Pijavana was a son of Devavāta and Pijavana's son was emperor Sudāsa (Tritsu). In 6.47.22 king Prastoka is said to be a son of Srinjaya. Perhaps Panchāla is known as Srinjaya after this prince. He is a contemporary of Divodāsa because both of them are said to have bestowed gifts on the sage Garga who was the son of Bharadvāja. King Sudāsa subdued Jadu (Rik 7.19.8). He also subdued Turvasu (Rik 7.18.6). Indra gave the house of Anu's son to Tritsu (7.18.13). The sons of Anu and Druhyu were laid low for the sake of Sudāsa (7.18.14). In 7.19.3 the great sage Vasishtha is found to be praying for the preservation and protection of Sudāsa, Purukutsa's son Trasadasyu and Puru. From this it can be seen that Jadu, the son of Yayāti, is a contemporary of Sudāsa. Allusions to Puru-king of Asikni are found in Riks 1.108.8, 6.46.8, 7.5.3, 7.8.4, 7.19.3, 8.3.12, 8.50.5 and in 10.48.5. In 1.108.8 the names of the

five brothers Jadu, Turvasu, Druhyu, Anu and Puru are collectively mentioned. Rik 7.5.3 describes that the territory of king Puru spread over the Asikni regions. In 7.19.3 Puru is found to be a contemporary of Trasadasyu. Allusion to Jadu is found in Riks 1.36.18, 1.54.6, 1.174.9, 4.30.17, 5.31.8, 6.20.12, 8.4.2 and 7, 8.6.48, 8.7.18, 8.9.14, 8.10.5, 8.45.27, 9.61.2, 10.49.8 and 10.62.10. There are references about Turvasu in Riks 1.36.18, 1.54.6, 1.174.9, 4.30.17, 5.31.8, 6.20.12, 7.18.6, 8.7.18, 9.61.12 and in 10.49.8. Riks 1.108.8, 6.46.8, 7.18.6, 12, and 14, and 8.10.5 refer to Druhyu while 7.18.13 and 14, 8.4.1 and 8.10.5 allude to Anu. 7.18.6 noted above alludes to the fact that Turvasu conquered the Matsyadesa. Yet according to the Purānas king Dushmanta is placed in the sixth descending generation from Jadu. According to the Rigveda Sudāsa is the 6th in descent from Dushmanta. So according to the Purānas emperor Sudasa who is described in the Rigveda as the contemporary of Jadu, Puru, and others falls to their 12th descending generation.

Emperor Sudāsa established his rule in the

regions of Aja, Sipru, Yakshu, Tritsu, Matsya, etc., on the banks of the river Jamunā. The tales of his valorous deeds are alluded to in Riks 7.18.19, 1.112.19, 1.47.6, 3.33, 3.53.11, 7.83.1, 7.83.5 and 6, 7.18.5 and 9, 7.19.3 and 8 and 7.20.2, etc. He performed the Aswamedha sacrifice (3.53.11). Vasishtha and Viswāmitra were his priests. In 7.18.8 it is seen that Kavi the son of Chayamāna, was slain in his fight with Sudāsa. This Chayamāna, is the son of Prithu who is a scion of the Devavāta dynasty. Emperor Abhyavarti was another son of Chayamāna *Vide* 5-8 mantras of sukta 6.27. He was the ruler of Hariyupia. He defeated the Brichibat people on the banks of the Yayyāvati and slew their general Varasikha. The great sage Viswāmitra belongs to the Kusika clan. The name of the founder of this family is Isiratha. His son was Kusika who is a Rigvedic Rishi. Kusika's son Gāthi also is a Rishi. Gāthi's son is the famous Viswāmitra who is the seer (Rishi) of the major portion of the mantras of the 3rd Book of the Rigveda. His sons were Madhuchchhanda, Purāna, Ashtaka, Renu and Rishava who all were Rigvedic rishis.

The great sage Viśwāmitra was the chief priest in the famous sacrificial ceremony of King Harischandra. A Brahmin boy, named Śunaḥśepa, who was tied to the sacrificial poles and was to be offered as human sacrifice in the ceremony, was set free by Viśwāmitra, who adopted the boy as his own son and giving him the name of Devarāta bestowed on him his property at Jahnu (Riks 1.116.19, 3.58.6). The great sage Yājñavalkya is the son of this Devarāta. Madhuchchhandā is the seer of the first sukta of the first Book of the Rigveda. The famous hymn "Agni-miḍe Purohitam" (अग्निमीडे पुरोहितम्) is attributed to him and is the first hymn of the Rigveda. The great sage Viśwāmitra is the seer of the famous "Gāyatrī Hymn" which is reverentially repeated in their daily devotional prayers even to-day by the Brahmins. Viśwāmitra's sons—Jetā and Aghamarṣana—are also Vedic Ṛṣis. The famous mantra "Ritāñcha Satyañchābhidhyāt" ऋतञ्च सत्यञ्चाभिध्यात् is attributed to this Aghamarṣana. Viśwāmitra's sons Vācha, Prajāpati, Kaṭa are also ṛṣis. Kaṭa's son Utkila also is a ṛṣi. The great sage Yājñavalkya is a ṛṣi in the Śukla Yajurveda. This Śukla

Yajurveda and the Śatapatha Brāhmaṇa have been related by this Vājasaneyā Yājñavalkya.

इमानि शुक्लानि यजूंषि वाजसनेयेन याज्ञवल्क्येनाख्यायन्ते

The great sage Vaśiṣṭha is the son of Mitrāvaruna by Urvaśī Vide 7. 33. 11. Both Vaśiṣṭha and Agastya are said to have been born in a jar. Both are the sons of Mitrāvaruṇa. Vaśiṣṭha's sons are Śaktri, Vyāghrapāda, Upamanyu, Indra-pramati, Viṣagaṇa, Manyu, Karṇaśrūta, Mṛdika and Vasukra. Śaktri's sons are Parāśara and Gour-aviti. All of them are R̥gvedic ṛṣis. It is related in that Brāhmaṇa that the great sage Vaśiṣṭha performed the coronation ceremony of king Sudāsa of the Bharata dynasty and king Hariśchandra of the Ikṣvāku clan. The sage Agastya had a son named Dṛiḍhachyuta whose son was Idhmavāha. All these are rishis. Gotama, the son of Rahūgaṇa, is also an ancient ṛṣi and is reckoned as one of the seven celestial sages. Rahūgaṇa is the seer of sūktas 9.37 and 38. It has been already said that this great sage Gotama established king Videha-mādhava in the Kingdom of Videha (Mithilā). In the Vedas there is no mention about two Rahūgaṇas

and two Gotamas. Rahūgaṇa must have been a very ancient sage because in his mantra it is said that "Āptyatrita is performing sacrificial ceremonies." The very famous mantras "Madhu vātā ṛtāyate," "Svasti na indro vṛddhaśravā," "Bhadram Karnebhih" and "Aditirdyauh," etc., are all attributed to this great sage Gotama. His son the great sage Vāmadeva, is thus a Goutama and is the seer of almost the entire 4th Book* of the Ṛgveda. The sublime saying अहं ब्रह्मास्मि ("I am He—the Brahma") originally came from this Vāmadeva. It is so described in mantra 1.4.10 of the Bṛhadāraṇyaka Upaniṣad. Sūktas 4.26 and 27 and the 5th mantra of the 40th sūkta which were revealed to him and which are well-known as the famous Hansāvati mantra, also devote themselves to this 'Knowledge Absolute'. From his hymns it can be known that there existed terrible feuds between the Aryans and the non-Aryans or Dasyus. 4.30.18 mantra alludes to the slaughter of thirty thousand such Dāsas or non-Aryans. Vāmadeva's sons Ahammukha and Bṛhaduktha are also Ṛgvedic ṛṣis. According to sūkta 10.54 which was revealed to

him, Indra is known as the resplendent halo of the Brahma, Māyā is His work and He is described as Svayambhu, *i.e.*, self-begotten, *i.e.*, the Eternal. According to this Brāhmaṇa, Bṛhaduktha coronated the Pāñchāla king Durmukha at the time of the latter's imperial coronation. In the Rigveda Nodhā-Gautama and his son Ekadyu are also ṛṣis. In the genealogical list of these Goutama clans, the names of Vājaśravasa and Kuśri are also found. Kuśri is the seer in the Śukla Yajurveda. His son is Upaveśi whose name is found in the Taittiriya Saṁhitā. Upaveśi begot Aruṇa who begot Uddālaka Āruṇi, whose sons are Śvetaketu and Kusurubindu. This Kusrubindu is the ṛṣi in both the Śukla and Kṛṣṇa, (*i.e.*, White and Black) Yajurvedas. The famous Nachiketā of the Kaṭha-Upaniṣad is the grandson of this great sage Uddālaka Āruṇi. Akṣapāda Goutama, founder of the Nyāya School of Philosophy, also adorned this family. The great sage Vājasaneyī Yājñavalkya is the disciple of this Mahārṣi Uddālaka Āruṇi. Kahola is the son of Kaushitaki of the Sāṁkhyyana or the Kaushitaki Brāhmaṇa. The son of this Kahola is the famous

sage Aṣṭāvakra who is the grandson (daughter's son) of this Uddālaka Āruṇi. From this great sage Uddālaka Āruṇi we have got the noble saying तत्त्वमसि ("Thou art That") together with the original Principles of the Vedānta which are described at great length in the Chhāndogya Brāhmaṇa.

Marichi's son—the great sage Kāśyapa—is a ṛṣi in the R̥gveda. Apsarasa, Naidhruvi, Avat-sāra, Asita and Devala all belong to this Kāśyapa family and all of them are R̥gvedic ṛṣis. Now-a-days the names of Asita and Devala are found in the Pravara (*i.e.*, list of the great names of the family) of the Śāṇḍilya clan (Gotra). From this it appears that they are merely the disciples of the Kāśyapa Gotra. In the Śatapatha Brāhmaṇa, Śāṇḍilya is described as the disciple of the aforesaid Kusri of the Gautama clan. From this sage Śāṇḍilya, we get the famous hymn सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ("Sarvam khalvidam Brahma tajjalāniti śānta upāsita") which is the first Mantra of the Śāṇḍilya Vidyā (lore) described in the Fourteenth Part of the Third Chapter of the Chhāndogya Brāhmaṇa. There are many other ṛṣis in this great Kāśyapa clan.

The great sage Atri Bhouma (sprung from the sacrificial land) is one of the Seven Sages. His birth and origin is described along with that of the sage Bhrigu. In Rk Sūkta 10.143 there is found the name of another Atri but he is a Sāṃkhāyana—being the son of Sāṃkhya. From the name of Kouṣitaki—a scion of this family, we have got another name of the Sāṃkhāyana Brāhmaṇa which began to be known also as the Kouṣitaki Brāhmaṇa. The ṛṣis of the fifth Maṇḍala of the R̥gveda all belong to the Atri family. In Rk Sūkta 5.40, the great sage Atri is described to have seen the solar eclipse by means of the Turīya Brahma Yantra. In the R̥gveda several ṛṣis are described as Prājāpatyas, i.e., the descendants of the great sage Prajāpati. The names of these Prājāpatya ṛṣis are—Dakṣiṇa, Saṃvarāṇa, Vasukṛt, Yajña, Prajāvān, Hiraṇyagarbha, Viṣṇu, Yakṣmanāśana and Patan̄ga. Ṛṣis bearing the name of Agni are—Tāpasa, Pāvaka, Śouchika, Vaiśvānara and Chākṣuṣa. From this Agni Tāpasa sprang Gharma and from Agni Āṅgīrasa sprang Śyena, Vatsa, Ketu and Kumāra. From the sage Sūryya sprang Sūryyā,

Gharma, Bibhrāṭa, Chakṣu, Vaivaśwata Manu, Ābhitapā, Yama and Yamī. Indra Vaikuṇṭha and Indra Muṣkavān bear the name of the Indra family. From Indra sprang Jaya, Apratiratha, Sarvahari, Vriṣākapi, Vasukra and Vimada. The Gopāyana or the Lopāyana ṛṣis are, Bandhu, Subandhu, Srutabandhu and Viprabandhu. The Yamāyana ṛṣis are—Śaṅka, Damana, Devaśravā and Śaṅkusuka. The ṛṣis Yuti, Bātayuti, Viprayuti, Viśānaka, Kavikrata, Etaśa, Keśina and Ṛṣya-śṅga belong to Vātaraśana family while Ula and Anila are famous ṛṣis of the Vātayāna family.

Āpta family has famous names like Ekata, Dvita, Trita, Bhuvana, Sādhana and Viśwakarmā. King Divodāsa who is the son of Bhadrāśwa is a contemporary of Prastoka who is the son of king Śrīñjaya mentioned before *Vide* Rks 6. 61. 1 and 6. 47. 22 and 23. This Divodāsa is the King of Kāśī. His other names are—Atithigva and Aśvattha. Allusion about him is found in Rks 1. 53. 8, 1. 51. 6, 1. 130. 7, 1. 130. 10, 1. 112. 14, 1. 116. 18, 1. 119. 4, 2. 11. 6, 4. 26. 3.

4.30.20, 6.26.3 & 5, 6.31.4, 6.18.13, 6.47.22 & 23, 6.16.5 & 19, 7.18.25, 8.68.16, 1.103.2 and 9.61.2 etc. His son Pratarddana is the ṛṣi (seer) of 9.96 and 10.179 Sūktas. Indrota, another son of Divodāsa is alluded to in 8.68.7. Yet another son of Divodāsa is Paruchchhepa who is the seer of Ṛk 1.127-139, and his son Anānata is the seer of Ṛk 9.111. In Ṛk Sūkta 10.98 it is said that on account of a fearful drought in the reign of King Śāntanu, he persuaded the sage Devāpi, to be his priest in order to bring about life-giving rains by performing sacrificial ceremonies and this he did with all necessary materials so huge in quantity, that these were carried to the place of sacrifice in 99000 chariots. This Devāpi is the son of Ṛṣisena. In the Mahābhārata, King Śāntanu is known as the father of the famous Bhīṣma and Devāpi is Śāntanu's brother. In Rik 1.100 Sūkta we find the name of a King Vṛṣagira and those of his sons Ambariṣa, Bhayamāna, Sahadeva, Ṛjṛāśwa and Surādha. Ambariṣa is the Seer of 9.98 Sūkta and his son Sindhudwīpa is the ṛṣi of 10.9 Sūkta. In Aitareya Brāhmaṇa 8.21 we find that

Tura Kāvaṣeya (Tura of the Kavaṣa family) performed the Coronation ceremony of Janamejaya who was the son of Parikṣit. Kavaṣa is a Ṛgvedic ṛṣi. In the same Aitareya Brāhmaṇa 8.23 Śātahavya Vaśiṣṭha Atyarāti crowned Jānantapa. In the Aitareya Brāhmaṇa, Chhāndogya Brāhmaṇa and the Śatapatha, there are allusions to ṛṣis Bhāllaveyā Indradyumna, Āswataraswi Burila of the family founded by Vyāghrapāda, a son of Vaśiṣṭha, and also about Prāchina Śalajāvala who belonged to the family of Upamanyu another son of Vaśiṣṭha. The aforesaid Āświtarāśwa is a ṛṣi in the Śukla or the White Yajurveda.

Parāśara the son of Śakti who was a son of Vaśiṣṭha, is also a Ṛgvedic Ṛṣi. There is no mention of any Ṛṣi belonging to the family of this Parāśara in the Sāmaveda, the White and Black Yajurveda, the Aitareya Brāhmaṇa, Sāṃkhyāyana Brāhmaṇa, Chhāndogya Brāhmaṇa or the Śatapatha Brāhmaṇa—not even in the Rāmāyaṇa. In later times, we find the name of Kṛṣṇa-dvaipāyana Vyāsa who is a Pārāśarya, i.e., son of Parāśara but it may not be quite

reasonable to identify him as the son of the R̥gvedic ṛṣi Parāśara. Towards the close of the 2nd chapter of the Bṛhadāraṇyaka among the dynastic lists it is found that a Pārāśarya, i.e., son of Parāśara is the disciple of ṛṣi Jātukarnya who was himself a disciple of Yāska—yet another Parāśarya is mentioned in his 5th generation of descending line. In the Genealogical Table at the end of the Śatapatha Brāhmaṇa, four Parāśara-putras—sons of Parāśara—are mentioned. Of the twenty-one schools in which the R̥gveda is divided, the Śākala and the Vāṣkala schools are most famous. The Śākala School is current at present. It is found that this Vāṣkala had two disciples—Yājñavalkya and Parāśara, and Vāṣkala himself is the disciple of Poula ṛṣi who was a disciple of Vyāsa. Another disciple of this Vyāsa is Vaiśampāyana who also had a disciple named Yājñavalkya. This Yājñavalkya is the son of Viṣṇurāta—*Vide* Viṣṇu-Purāṇa. In the Mahābhārata we find one Yājñavalkya ṛṣi assisting the great sage Vyāsa as Adhvaryu (Priest) in the Rājasūya ceremony performed by Yudhiṣṭhira. Yājñavalkya of the Śukla Yajurveda

is the son of Vājasaneyi-Devarāta. In the 51st Śloka of the fourth Book of the Anuśāsana-Parva of the Mahābhārata, the sons of this Devarāta are described and alluded to as याज्ञवल्क्यश्च विद्यात-स्तथास्यनुर्महाव्रताः. By reading Yāska it can at once be seen that he had a thorough knowledge of the Aitareya and the Kouṣītaki Brāhmaṇa; therefore it can be concluded that Yāska must have been later than those two Brāhmaṇas and the ṛṣis mentioned therein and so Yāska ṛṣi and his disciple's disciple Pārāśarya must have been later than Yājñavalkya, Śwetaketu, Kusurubindu and others mentioned in the Śatapatha Brāhmaṇa.

The Mahābhārata is a much later production than the Śukla Yajurveda, so Parāśara's son Vyāsa mentioned in the Mahābhārata must be later than Yājñavalkya, Śwetaketu, Kusurubindu and others who are Seers or ṛṣis in the Śukla Yajurveda and the Śatapatha Brāhmaṇa, etc. The names of authorities quoted in the Vedānta Sūtra of Vyāsa, such as, Kāśakṛtsna, Kārṣṇājini, Uḍulomi, Aśmarathya, Bādari and Jaimini are not found in either Rk, Sāma or Yajurvedas, nor even in the Aitareya, Chhāndogya, Kouṣītaki

or the Śatapatha Brāhmaṇa. Jaimini's name occurs in the Talavakāra Brāhmaṇa which is a Brāhmaṇa of the Sāmaveda. Chhāndogya also is a Brāhmaṇa of the Sāmaveda; as Jaimini is not mentioned in it, it can be said to be later than Chhāndogya. In the Vedānta Sūtra by the aphorism स्मर्यते च the Gītā is alluded to and so also is the Manu Saṃhitā by the Sūtra शिष्टा ब्रूयुः. This is much later than the Gītā which is included in the Mahābhārata. There is a commentary of Patañjali's Yogasūtra by Vyāsa, so it must be said that Vyāsa is later than Patañjali. Patañjali is the Commentator of Pāṇini, and so later to him. Only because we find the words Yudhiṣṭhira, Arjuna, etc., in Pāṇini, it cannot be said that Pāṇini must be later than the Mahābhārata as the words Gavīṣṭhira, Sahadeva, Arjuna, etc., are found in the Ṛgveda. According to the Ṛgveda, Ārjuni is the name of Aṅgira sa Kutsa who is the friend of Indra. This Indra in the Ṛgveda is Vāsu or Vāsudeva. There is no harm in referring the grammatical Sūtra वासुदेवार्जुनाभ्याम् वुन् of Pāṇinī to the friendship of Indra Kutsa of the Ṛgveda rather than that of Kṛṣṇārjuna in the Mahābhārata.

“He who lives in all bodies” (वसति सर्वदेहे इति वासुदेवः) is Vāsudeva or वासयति इति वासुः. He who makes others live in his body is Vāsudeva. From Rk 10.43.6 विशं विशं मघवा पर्यशायत and also from Rk 1.32.15 अरासनेमि परिता बभूव it is clear that Indra is Vāsu or Vāsudeva according to both the formations of the word. In the R̥gveda the terms Indra and Sūryya are used in the sense of the Soul. If it is suggested that the author of the Mahābhārata is prior to Pāṇini then it has to be admitted that the author of the Vedānta Sūtra and the commentator of the Yoga Sūtra must be different persons. Many Ṛṣis are found bearing the name of Parāśara and it cannot, therefore, be doubted that there must have been many Pārāśaryas, i.e., Parāśara's sons.

The Mahābhārata is also later than Yāska. So there may not be any objection in saying that Parāśara's son Vyāsa, who is the author of the Mahābhārata, is the son of that Parāśara who has been described before as the disciple of Jātukarna. As for example, though it is described in the R̥gveda that the R̥gvedic King Duṣyanta's seventh in generation Emperor Sudāsa defeated

the Yādu, Turvasu, and others yet in the Purāṇas these same Yādu, Turvasu and others are described to be seventh in the ascending line from King Duṣyanta. There might have been some such confusion here also. It will not be out of place to refer to a custom in this connection. In their prayer-hymn for remembering the line of spiritual Preceptors in succession, the Sannyāsins recite the name of Śaṅkarāchārya's preceptor Govindapāda and his preceptor Gourapāda and his preceptor Śukadeva and his preceptor Vyāsadeva. From this it can be said that Parāśara's son Vyāsa may not be far removed from Āchārya Śaṅkara. It is for this reason that the Mahābhārata was first recited at the time of the sacrificial ceremony performed by King Janamejaya and which took place many years after the great Bhārat war of Kurukṣetra. Many scholars are of opinion that there had been various persons bearing the name of Vyāsa.

IV. THE AGE OF THE VEDAS

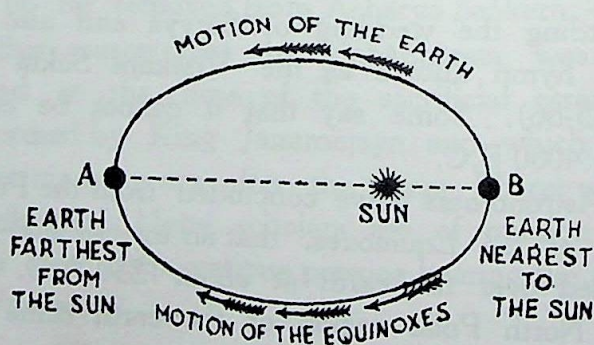
The Vedas are eternal yet there is a good deal of speculation going on, now-a-days, to ascertain the time of the Vedas. An attempt is made here, in this connection, to discuss about this time by a comparative statement of facts noted in this book on the basis of astronomical observations.

Some have opined that the age of the Vedas must be placed about 15 or 16 thousand years ago by calculating their time from the astronomical observations recorded in the R̥gvedic Śūktas regarding the wedding of Sūryyā and also the later hymn known as the Vṛ̥ṣākapi Śūkta (R̥k 10.85-86). Some say that it cannot be earlier than 4000 B.C.

Astronomers have concluded from the Precession of the Equinoxes, that an intense cold-wave passed over the earth at about 1250 A.D. when the North Polar region of the earth came very close to the Sun.

The Precession of the Equinoxes is 50 seconds of arc per annum. The Equinoxes therefore

precede by one degree in 72 years. The orbit of the earth is divided into 360 equal parts—each part being called a degree. By dividing these 360° degrees by 27 (27 stars) we get about $13\frac{1}{3}^\circ$ degrees for each star. So multiplying $13\frac{1}{3}^\circ$ by 72 we find that 960 years are required to move through each star (*i.e.*, through $13\frac{1}{3}^\circ$ degree) and therefore the equinoxes require 25920 years to complete a revolution along the orbit of the earth. But on account of the perturbations due to the earth's motion, etc., they return to their own positions in 21000 years relative to the earth. If the



earth's position was at the point A in 1250 A.D., it would require 10500 years to reach the point B.

At point B the earth will be furthest from the Sun and therefore there will be an Ice Age on account of intense cold in the north polar region of the earth. In other words there will be a record snow-fall in 11750 A.D. Similarly reckoning backwards there was a glacial period (10500-1250) in 9250 B.C. According to the American scholars this is the last glacial period. Jima built his trench-like or cold-proof covered abodes (dug-outs) before this and Āptyatrita killed Ahi earlier than this. The late Bal Gangadhar Tilak also accepted this view. If this view is accepted then it can be said that there was another still earlier Glacial Age in 30250 B.C. and Jima and Āthya Traitana of the Avesta might have existed before this earlier glacial period. Some scholars including the late Prof. Geikie are of opinion that the last Glacial Age occurred earlier than 80,000 years ago. In that case Jima and Āthya Traitana must have been earlier than that time.

It is now the 5044th year of the Kali Era (Age). This Kali Era is counted from the time of the Coronation of Yudhiṣṭhira or from the great Kurukṣetra War. Taking this to be the date of

8—1520B

the Mahābhārata, it may be concluded that the Rāmāyaṇa was 500 years earlier and that 500 years before the Rāmāyaṇa must have been the age of the Sūtras. Assigning about one thousand years from the Sūtra Period to the Brāhmaṇas, it may be held that the Vedic Age must have been still one thousand years earlier. So it may be concluded that the Vedic Age must have been about 8000 years ago, *i.e.*, in any case the Vedic Age must have been from 7000 to 8000 years ago. In reckoning the time of the Mahābhārata other scholars instead of depending on this calculation of the Kali Age, have accepted the statement of the Rājatarāṅgiṇī—the chronicles of the Kings of Kashmir—that between the birth of Parīkṣit and the Coronation of King Nanda of Magadha there elapsed a period of 1115 years. From the Bhāgavata 12.2.26 एतद्वर्षसहस्रन्तु शतं पञ्चदशोत्तरं however we find that the Jarāsandha dynasty reigned for 1000 years, then came the Pradyotas who ruled for 138 years. They were followed by the Śiśunāgas who also ruled for 362 years. Then came the Nandas. Therefore it can be said that $(1000 + 138 + 362)$ 1500 years elapsed between

the birth of Parikṣit and the Coronation of Nanda. So this intervening period is 1500 years and not 1115 years as suggested in the Rājatarāṅgiṇī. Nanda's Coronation took place about 425 B.C., therefore Pārikṣit must have been born and the Bhārata War fought, about 3860 years ago ($425 + 1500 + 1935 = 3860$), because it is stated in the Mahābhārata that at the time of the great war Parikṣit was in his mother's womb. According to this view the Ṛgvedic Age cannot be earlier by 3000 years from the age of the Mahābhārata and therefore the Ṛgvedic Age must be placed about $(3000 + 3860) = 6860$ years ago at the utmost.

There is yet another view. Some say that from the Vedic hymns it can be known that the Star Aditi was at the Vernal Equinox वासन्तीविन्दु from which year was counted at that time. Aditi is the presiding deity of the Punarvasu star (Zodiac). When Ādrā and Mṛgaśīrā were in the east then began the Mṛgasīrā period, after that came the period of Rohiṇī-Kṛttikā and then that of Bharanī-Aświnī. Each of these periods consists of 2000 years. Now-a-days calculations

are based on the period of the Aświni-Bharanī; therefore it may be held that the Aditi-Punarvasu period, in other words, the Vedic period, must have been about $(4 \times 2000 =)$ 8000 years ago. In the Taittiriya Saṃhitā, it is stated that there was an occultation between the Tiṣya and the Bṛhaspati (Tiṣya and Jupiter) at that time. According to astronomical calculations this phenomenon is placed about 4650 years before Christ. So $(4650 + 1944) = 6594$ must be the age of this Taittiriya Saṃhitā. The Nibids (the oldest portion of the R̥gveda) must have been revealed about 2000 years before; therefore the age of the Nibids must be about 8594 years ago. In the 24th Mantra of the 5th Book of the Maitreyī Upaniṣad it is stated that the Summer and Winter Solstices lasted from Maghā to half of Śraviṣṭhā.

Astronomers are of opinion that this or *i.e.*, phenomenon could have been possible only about 3840 years before the Christian Era. So it may be concluded that this Maitreyī Upaniṣad must have been composed about $(3840 + 1944) = 5784$ years ago. In the 19.7 Sūkta of the Atharvaveda, it is stated that the star Kṛttikā was the first star

in the Zodiac and the intersection of the ecliptic circles, and, hence, the equinoctial points were towards the close of Aśleṣā (the 9th lunar mansion) and the first part of Maghā (the 10th asterism). Day and night become equal in point of time on the last day of Chaitra. The two equinoctial points recede one degree in every seventy-two years. This point is now in the Revati (the 27th, *i.e.*, the last of the asterisms). In other words they have receded up to $3\frac{1}{2}$ stars. Calculating $13^{\circ}20'$ for every star and by multiplying $46^{\circ}40'$ by 72 we arrive at 3360 years. The Aitareya Brāhmaṇa is earlier than Maitreyī Upaniṣad. The Ṛgvedic Age, therefore, must have been 8000 years ago. The Nibid is the oldest portion of the Ṛgveda which is earlier than the other three Vedas. Most of the mantras of the Sāmaveda have been taken from the Ṛgveda. Some, however, are not found in the latter (Ṛgveda). Names of the ṛṣis not found in the Ṛgveda are shown in the appendix. After the Sāmaveda comes the Kṛṣṇa or Black Yajurveda or the Taittirīya Saṃhitā. Professor Keith says that the Hymnal portion of the Aitareya Brāhmaṇa is

later than the Ṛgveda only and its other portions are contemporaneous with the Kṛṣṇa Yajurveda. In the Kṛṣṇa Yajurveda are found the names of Nachiketā, Kusurubindu, Janaka-vaideha, Aruṇa the son of Upaveśa, Uddālaka Āruṇi, Śvetaketu, Udaṅka, etc., so the Kṛṣṇa-Yajurveda must be later than the Ṛk and the Sāmavedas. The Śatapatha and the Sāṃkhyāyana Brāhmaṇas belong to the same period. The Ṛgveda is also earlier than the Zendavesta. In the Zendavesta Zoroaster is the Prophet and the religion of the Zendavesta is known as Zoroastrianism from his name. According to the Greek historians, Zoroaster lived about 6000 years before the invasion of Greece by Xerxes—King of Persia. That invasion took place in 480 B.C. So Zoroaster must have lived about $(480 + 6000 + 1944 =)$ 8424 years ago. The Iranian Patriarch, Jima, must have ruled much earlier than this, but how much earlier, it is rather difficult to ascertain. Jima built his underground place of safety before the Glacial Age. If the last of these glacial periods be placed 10,000 years ago, then, this must have happened 1585 years before Zoroaster.

Western savants are of opinion that as *Āthya* *Traitana* *alias* *Āptya* *Trita* is alluded to, and venerated in both the branches (*i.e.*, the *Ṛgveda* and the *Zendavesta*) therefore the Aryans of *Āryāvarta* (India) and the *Airāṇas* (Iranians) of *Āryāyaṇa* (Iran or Persia) must have lived together at this time but separated on account of a schism and the consequent conflict known as the war between the *Devas* and the *Asuras*. They, further, hold that *Varuṇa* was formerly worshipped as the Supreme Lord by both the branches. In the *Ṛgvedic* hymns addressed to *Varuṇa*, the epithet “*Asura*” is found in many places along with the epithets Emperor, King or Lord. In the *Ṛgveda*, the *Devas* like *Indra*, *Agni* etc. are often given the adjective “*Asura*.” Later on when the *Āṅgīrās* and some other people began to worship *Indra*, instead of *Varuṇa*, as the best and the foremost among the *Devas*, they came into conflict with the old orthodox worshippers of *Varuṇa* and *Twaṣṭā* joined in this worship. The word *Twaṣṭā* is equivalent to the *Āvestic* word “*Thustra*’”. *Zara* means beloved—so *Zarathustra* means the beloved *Twaṣṭā*—*i.e.*, *Twaṣṭā* the favourite of

Asura Varuṇa. This Asura Varuṇa is Ahurmazda, *i.e.*, the Asuromahad—the Mahān or the Great Asura. Indra is Śatamanyu, *i.e.*, the object of hundred sacrifices and because Aṅgirā introduced the worship of Indramanyu by these sacrificial ceremonies (Yajñas) he is known as Aṅgirāmanyu. This Aṅgiramanyu is stated in the Zendavesta to be the greatest foe of Ahurmezda. The Ṛgvedic Twaṣṭā manufactured the Vajra for the use of Indra. (Rk 1.32.2, 1.85.9, 1.61.6). Twaṣṭā gives strength to Indra. (R. 1.52.7). In Rk 1.112,12 Uśanā is described as giving the sharp and shining Vajra to Indra. In Rk 5.29.9 Indra accompanied by Uśanā is said to have gone to Kutsa. The Taittiriya Saṃhitā says that Kavi's son Uśanā is the supporter and stay of the Asuras उशना काव्यो असूराणाम्. Later on, when Ribhugana produced four spoons out of the one made by Twaṣṭā for Indra, the latter became dissatisfied with Twaṣṭā who hid himself in fear among the women-folk. (*Vide* R. 1.161.4). Twaṣṭā was trembling with fear at the wrath of Indra. (Rk 1.80.14). Later on, when Indra killed Twaṣṭā's son Vritta (1.93.4) some of the Devas left the side of Indra.

(R. 4.18.11). Indra caused another son of Twaṣṭā, named Triśirā, to be slain by Āptya Trita (R. 10.8.8). Indra put to death yet another son of Twaṣṭā named Viśwarūpa. Indra drank by force the holy Soma juice used by Twaṣṭā in his sacrifice —R. 3.48.4. In later times Indra went on a pilgrimage by crossing the waters of 99 rivers (R. 1.32.14) for wiping off his sin for the slaughter of Ahi and the waters washed off his sins in the shape of foams. Finally, Indra was again accepted as the Lord by the Devas (R. 1.131.1). When the Asuras became powerful later on, the Devas decided that the Asuras should be killed. *Vide* Rk 10.151 Sūkta. And when the Devas returned victorious after slaying the Asuras their supreme position as Devas was preserved. *Vide* Rk 10.157.4. Bhuvana, a scion of the family of this Āptya Trita who slew Triśirā for the sake of Indra, sang about the glorious victory of the Devas over the Asuras in the hymn (10. 157. 4). So this seems to have happened in the time of Āptya and probably it is for this reason that Āptya was raised to the position of a Deva. *Vide* Rk 8.12.16, 5.41.9, 10.64.3 and 2.31.6. So this must have

taken place shortly before the glacial period. It is for the readers to choose any of these glacial ages, the last of which took place 10,000 years before Christ. As it has already been seen that this Āptya Trita, who slew Twaṣṭā's son Triśirā, was a contemporary of the Iranian Patriarch Jima and because Zoroaster flourished much later than Jima, therefore Zoroaster could not possibly be Twaṣṭā and cannot be identified with him. In 8.38.3 of the Aitareya Brāhmaṇa it is stated that Āptya Trita performed the sacrifice in the solemn ceremony of Indra's supreme installation.

If it is taken for granted that the famous civilization of the ancient Egyptians is about 6000 years old, then there cannot be any ground for doubt that the Age of the R̥gveda must have been much more remote in antiquity.

V. SLAUGHTER OF COWS IN THE VEDIC AGE—A MISCONCEPTION

Now a days many a man, proud of his learning, is trumpeting the opinion that in the Vedic Age, cow

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slaughter was permissible in some sacrificial ceremonies, and that the practice was forbidden in the Pauranic Age. As a proof of the truth of this statement, even the foremost chemist of Bengal has quoted the rambling comment of the best known Marhatta historian's Peep into the History of India. 'The un-Vedic statement that 'cows are not to be killed' got current in the Smṛtis and the Purāṇas during the reign of the Imperial Guptas towards the close of the Buddhist Period as the Smṛti and the Purāṇas were popularised in their new version about this time in the 3rd or the 4th Centuries A.D. It is rather necessary that the main points of their arguments should be put to the test of scrutiny. One point of their argument is based on the word गोघ्न (Goghna) which means a guest. They say that there was a custom of slaughtering the fattest calf in the pen, for the use of the guest and so from the root han (हन् to kill) we get Go-han or Go-ghna, i.e., the guest for whom the cow is killed. There is a use of the two words Go and Han (गो, हन्) in R. 10, 85, 13, viz., अघासु हन्यन्ते गावः. The meaning is that Dawn making its appearance with the

rise of the Maghā scatter (the Go, i.e.,) the rays of the sun or it may mean that oxen, tied to chariots, were made to move at the rise of the Aghā star. It will be seen therefore that whatever interpretation is accepted "Han" here means motion and not slaughter. In another Rgvedic Mantra, we find अरते गोघ्नमुत पुरुषघ्नं क्षयद्द्वीरम्. Here Goghna does not mean a guest but refers to Indra the Lord of Death and Go here means domestic animal and not cows as meant by the term now-a-days. In Pāṇini 3. 4. 73 the aphorism or Sūtra दाश-गोघ्नौ सम्प्रदाने, गां हन्ति तस्मै गोघ्नोऽतिथिः is found. It means welcome and hospitality should be ungrudgingly extended to those who incessantly wander about on foot (i.e., wandering recluses and pilgrims). Here the question of slaughtering a cow does not arise at all as according to the Vedas the cows are not to be killed (गावः अघ्न्याः). The word Atithi (or guest) means (न विद्यते द्वितीया तिथिर्यस्य सः) he who does not stay at any one place for two days in succession and thus refers to the wandering friars who have passed on to the 4th stage of life as enjoined by the Śāstras. These recluses are known in Hindi as the 'रमता रमता साधु,' i.e., the Sādhu who wanders

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all over the country with the name of 'Śrī Rāma' on their lips. The second proof which is advanced in support of their pet theory is the oft-quoted imaginary phrase वत्सतरी मर्मरयिता put in the lips of an equally fictitious character—Clown—in a popular drama. The word 'Vatsa' (young one) used here cannot be applied exclusively to calves merely. It can refer to the young ones of every species including human beings. The word Vatsatārī is not specially applicable to cow-calves only by any derivative or customary use. It refers to the young ones of all animals. The kids of goats and lambs are also वत्सतरी. In the Vedas and the Purāṇas, as also in the ancient Zendavesta and modern English dictionaries the term 'Go' or its derivative equivalent, mean an animal. Now-a-days, people ignorant of the use of this term, apply it to mean the dewlapped quadruped of the ox tribe. Even in the 3rd chapter of Amarasimha's lexicon of the Buddhist period, in the portion dealing with words with various meanings स्वर्गेषु पशुवाग्वज्रदिङ्नेत्रघृणिभूजले । लक्ष्य दृष्ट्या क्षियां पुंसि गौः; the term 'Go' applies equally to male and female animals.

In the second chapter of the 5th part of Yāska's Nirukta the term 'Go' refers to the earth as well. गौरिति पृथिवीनामधेयम्. In the 4-4 Mantra of the Bṛhadāranyaka as included in the Śatapatha Brāhmaṇa we find वड्वेतरा भवद्वृष. Here a male horse is called by the name of वृष (Vriṣha). The term 'Go' is common gender. In translating 2-14 Surā of the 'Seroja' in the Zendavesta Professor Dermstater has written—We sacrifice unto the soul of the bounteous cow'(Go's); we sacrifice unto the powerful Dravspa (Sanskrit Dravspa).'' 1. 14 mantras of the Siroja being translated into English will be thus—To the body of the cow, to the soul of the cow, to the powerful Dravspa; while Siroja 1. 12 runs thus—To the moon that keeps in it the seed of the bull; to the only created bull, to the bull of many species. Plainly it means—we offer our homage and devotion to the moon who keeps and preserves in him the seed of the Dharma, who is likened unto the Bull. To the only created Bull—to the Bull who is born or produces Himself in various shapes. All these mantras refer originally to the "Puruṣa-retodhā Gouḥ, e'c.) which in Sanskrit is found as

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पुरुषः रेतोधा नोः. Between this and the Rk mantra 7. 101. 6 स रेतोधा वृषभः शश्वतीनां तस्मिन् आत्मा जगत्-स्तस्युषश्च there is a striking resemblance. Professor Dermstater has translated as "the couple born of the seed of the only created Bull and from which arose two hundred and eighty species. (Bud. XI-3). In the 9th Part (Book) of the Zendavesta there is a chapter named "Goyasta or Gokanda." Professor Dermstater has given a synopsis of this to the effect that "Go's the cow is a personation of the animal kingdom which she maintains and protects. She is also called 'Dravspa' and Gosurun. Gosurun means the soul of the primeval Bull." In the 7th Yasta, summarising the Chandramā Kāṇḍa he writes "Bahman and Go's are so far connected with the moon that all three are 'Gochitra' (गोचित्र). Bahman, the moon and Go's all three are having in them the seed of the Bull; Bahman can neither be seen nor seized with the hand, Go's proceeded from the moon—unto the moon that keeps in it the seed of the Bull, unto the only created Bull and unto the Bull of many species." Here evidently "Bahman" stands for Sanskrit Brahma. In Rk (10. 5. 7) Agni (Fire) is described as both

ox and cow, *i.e.*, male and female cow. In the Vedas Indra is referred to in various places as Vṛṣa (वृष) *vide* 1. 9. 4, 1. 10. 10, 1. 33. 10, 1. 51. 15, etc. Dharma or justice is described as the four footed 'Vṛṣa' (standing for support on four legs). 10. 90. 3. mantra of the Rgveda says पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि. The idea that seeds are grafted on corns through the moon beams is found in our own Sanskrit literature also.

The English word cow is only a corrupted form of the Sanskrit word 'Go'. In Arundale's Dictionary it is stated, in this connection, that the same root appears in Sanskrit 'Go', nom. Gous—a cow—an ox. The general term is applied to the females of the Bovine Genus. The English word Bull also is a corruption of Sanskrit 'Vṛṣa' and applies to all male animals, *e.g.*, Bull dog, Bull terrier, Bull fly, Bull frog, Bull trout, etc. In Amarakoṣa the following are recorded as synonyms. माहेयी सौरमेयी गौरव्यामाता च मृङ्गिणी अर्जुन्यघ्ना रोहिणी स्यात्. Here also 'Go' is *aghnya*, *i.e.*, not to be killed but it is later than the Buddhist Period. The word 'Go' is derived from the root गम (Gama) with डोच् " doch " as suffix. So all that can move

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is 'Go'. Therefore sacrifice or slaughter of 'Go' in Sanskrit literature must mean animal slaughter generally, e.g., goat, lamb or deer, etc., and not the slaughter of the dewlapped bovine quadruped—the cow—because it is aghnya अघ्न्य and hence specifically enjoined as not to be killed. The senses in which the word 'Go' is used in the two passages from Amarakoṣa as quoted above, are exactly the senses in which that word is used in the R̥gveda, e.g.

(1) 1. 19. 1, प्रतितां चारुमध्वरं गोपीथाय प्र हूयसे
Here गोपीथाय means सोमपानाय (for the drinking of Soma) and so 'Go' here means Soma.

(2) 1. 64. 10, अस्तार इषुं दधिरे गभस्त्वोरणं तशुष्मा वृष
खादयो नरः here वृष stands for Soma.

(3) 1. 121. 9. त्वमायसं प्रतिवर्त्तयो गोर्दिवो अश्मान-
मुपनीत मृन्वा here 'Go' means thunder.

(4) 1. 154. 6. यत्र गावो भूरिगृङ्गा अयासः here 'Go'
is a star.

(5) 3. 50. 3. गोभिर्मिमिक्षुं दधिरे here 'Go' means
the words of the Vedas though Wilson has rendered
it as the cattle.

(6) 4. 22. 8. आशुर्न रश्मिं तुव्योजसं गोः which Wilson
has translated thus :—As a horse is made to run

fast by forcibly pulling the reins. So here 'Go' means a horse.

(7) 4. 44. 1. अश्विना सङ्गतिं गोः, i.e., the horse that is attached to the chariot of the Aświns, hence 'Go' here also means a horse.

(8) 5. 29. 3. तद्विह्व्यं मनुषे गा here 'Go' means shower of rain.

(9) 5. 30. 7. वि षु मृधो जनुषा दानमिन्वन्नहन् गवा मघवन्त् सञ्चकानः here गवा = वज्रेण by (with) the thunder.

(10) 5. 56. 5. मरुतां पुरतममपूर्यम् गवाम् सर्गं मिव ह्वये here गवां = उदकानां (water).

(11) 5. 62. 3. वर्धयतमोषधीः पिन्वतं गा अव वृष्टिं सृजतं जीरदानु here गा stands for all sorts of cattle—गवाश्वादीन्—cows and horses.

(12) 6. 27. 7. यस्य गावा वरुषा here गावाः = अश्वैः by horses.

(13) 6. 35. 2. त्रिधातु गा अधि जयासि गोष्विन्द्रयुन् सर्ववेद्यस्मे. Here also गा stands for cattle and गोषु = गमनशील-शत्रुगणेषु (the moving foes).

(14) 7. 18. 10. इयुर्गावीन यवसाद.....पृश्निगावः here गा = horses of Marutgaṇa and पृश्निगावः = the Maruts.

(15) 7. 36. 1, प्रब्रह्मैतु सदनादृतस्य वि रश्मिभिः ससृजे सूर्यो गाः here गाः = shower of rain.

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(16) 7. 87. 4. दिवोगन्तं गौराविवेरिणम्. Here गोः = the Dawn.

(17) 8. 20. 8. गोभिर्वाणो अज्यते.....गोबन्धवः here गोभिः = स्तुतिभिः or मरुद्भिः (with prayers or by Maruts) and गोबन्धवः = पृश्निमातृका (whose mother is Pṛśni),

(18) 8. 47. 12. गवे च भद्रं धेनवे वीराय Here धेनु = गोः (cow) and गावः = animals.

(19) 10. 16. 7. अग्नेर्वर्म परि गोभिर्ब्यस्य Here गोभिः = चर्मैः = with skins, i.e., shields.

(20) 10. 85. 13. अघासु हन्यन्ते गावः Here गावः = rays of the Sun or draught oxen.

In the Rgveda it has been clearly stated that dewlapped bovines (cows) are not to be killed. In the following Mantras the term अघ्नया (not to be killed) is used *vide* 1. 37. 5, 1. 164. 27, 1. 164. 40, 4. 1. 6, 5. 83. 8, 7. 68. 9, 8. 69. 2, 8. 102. 19, 9. 1. 9, 9. 80. 2, 9. 93. 3, 10. 46. 3, 10. 60. 11, 10. 87. 16 and 10. 102. 7.

Yāska while recording the names (equivalents) of गो (Go—Cow) has first posted the word अघ्नया—Aghnyā—not to be killed. *Vide* 11. 44. 31, अघ्नया अहन्तव्या भवति. That the word 'Go' is used in the form of a common gender has been already

shown, In the Zendavesta also the Cow is to be venerated and not to be killed. In the Vedas also the Cow is specially venerated. Rk 4. 58. 10 (गोदेवता—'Go' is the devatā of the sūkta). That the flesh of the cow is forbidden as food is quite clear from Rk 10. 87. 16. which states :—

The monster, that partakes of the flesh of human beings or the meat of animals, like the horse or who steals (robs) the milk of the unkillable cow, is beheaded by Agni.

Some cite the Vedic Mantra गामालभेत in support of the assumption that cows were killed in Vedic times. But it is clear that 'Gām' in this connection is not applicable to cows but other animals like goats and ram used in sacrifices if the word 'ālaveta' आलभेत is used in the sense of killing, but आलभेत here, more probably, is meant for touching; then, of course, it may refer to all animals including the cow as has been mentioned before. In the Law Book (Smṛti) of Parāśara there is a passage—यज्ञाधानं गवालम्भं सव्यासं पलपैदकम् । देवराच्च सुतोत्पत्तिः कलौ पञ्च विवर्जयेत् ॥ In the rules of the Gṛhyasūtra, pertaining to marriage there is a passage आचम्योदकाय शासमादाय गौरितिभिः प्राहेति.

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There is also another passage नत्वेवामांसोऽर्घ्याः स्यादधियज्ञे मधिविवाहं कुरुतेत्येव ब्रूयात्. From the above passages some imagine that cow-slaughter must have been meant therein. In order to ascertain the sense in which the term गो is used in the word गवालम्भ, the 71st Śloka of the 165th chapter of the Śānti Parva in the Mahābhārata should be carefully perused. This Śloka is quoted below:—
अमानुषीषु गोवर्ज्जमनावृष्टिर्न दुष्यति। अधिष्ठातारमन्तारं पशूनां पुरुषं विदुः. It means that the slaughter of animals other than the cow is not much to be blamed as men have mastery over these animals.

The terms आलभेत and आलम्भ are derived from the same root and both of these words express the same idea. That these words should always and exclusively be taken to mean slaughter is not supported from their use. In Pāṇini there is a Sūtra डलभस् प्राप्नोति (to get); with the Prefix आ the root लभ् takes a new meaning—to touch. In a book on Smṛiti (Laws and Rules) named Nirṇaya-sindhu (निर्णयसिन्धु) there are injunctions for purification after cremation such as:—शमीमालभन्ते शमी पापं शमयन्तु (Touch the Sami. Let Sami take away

(neutralise) the sin. Also गाम् अजम् उपसृशन्तः (touch the cow and the goat.)

In the Sradh ceremony after the different rites are performed there is a rule for final purification :—वृषभं गां सुवर्णञ्च स्पृष्ट्वा शुद्धो भवेन्नरः (A man gets himself purified after touching an ox, a cow and also a piece of gold). In all these cases the word आलभन्ते is used in the sense of touching. Even in these days there is a prevalent custom of purification by touching a cow or an ox or a goat, etc. In the 179th Sloka in the 2nd chapter of Manusmṛiti the word आलम्ब occurs :—स्त्रीणाञ्च प्रेक्षणा-लम्बमुपघातं परस्य च. Here also आलम्ब indicates touching and not killing. In the gloss on the 17th Sūtra of the third Pāda (quarter) of the 2nd chapter of the Mīmāṃsā Philosophy also, the word ālambha (आलम्ब) has been used to signify touching. Some people think that the word शासमादाय in the mantra आचन्तोदकाय शासमादाय, etc., quoted above means 'taking hold of a sword' but according to Pāṇini in लुकाधिकरणे अदादिगणि (lukādhikaran—adādigāṇ) we get शास अनुशिष्टौ merely. शासमादाय according to this, would mean receiving an order or approval. This might also mean that according

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to the rules of the Aitareya Brāhmaṇa after reciting R̥gveda sūkta 10.152 (which was revealed to the sage Śāsa) there was a custom of bringing a cow and touching it in order to remove any impurities that might crop up at the time of the ceremonial ablution. No custom of killing a cow with a sword is indicated here. It is rather a strange and unheard-of thing to think of slaughter of cows in a nuptial gathering. In the Mahābhārata, it is found that at the time of offering public oblations or homage to any body it was necessary to get the consent and approval of the revered members in the assembly. When the Pāṇḍavas paid homage to Śrī Kṛṣṇa, it was done after the approval of wise men like Bhīṣma. The custom of getting the prior approval of the wise men was necessary because there might be objections to the rendering of homage as Śiśupāl objected to accept Kṛṣṇa as worthy of homage. It is for this reason that the term शासमादाय is used to signify that before the bride is given in marriage, the bride's relatives should ask permission to do so and thus get the approval of the persons present in the wedding party. This

custom of getting the previous consent of all present arose out of the natural desire to avoid, even at the last moment, chance of an undesirable match which, once concluded, was indissoluble according to the Śāstras. The word शासमादाय naturally therefore means getting this consent and approval.

In the case of a guest also it might be necessary to go through such a ceremony of purification by making the guest (who must have passed through various places and must have come in contact with various people, clean or unclean) touch a cow before he could be entertained into the house. In the wedding ceremony it might be necessary for the purification of both the man who gave away the bride, and the bridegroom, that a cow was brought to the place, after the approval of the assembled party, so that they might touch it before the actual ceremony of bestowal was performed. According to the belief that the cow is sacred as all the deities reside in its body, it might have been the custom to bring in the holy cow for the sacred ceremony of marriage. It might also mean that according to the ancient custom of bestowing

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cows as a dowry for the bride, it was necessary to bring in a cow to the place when the ceremony was performed and on account of these three prevailing customs the term *त्रिपाहेति* is used; specially this is apparent from the mantra that is recited when a cow is brought to the wedding pandal. The mantra is given here :—

माता रुद्राणां दुहिता वसूनां स्वसादित्यानाममृतस्य नाभिः
प्र नु वोचं चिकितुषे जनाय मा गामनागामदितिं वक्षिष्ट ।

Rk. 8.101.15

After reciting this hymn in adoration of the cow, the bridegroom (or the man who received the bride on behalf of the bridegroom) has to utter another mantra :—*मम चामुष्य च पाप्मानं हनोमीति यदि आलभते* (Let all my sins and failings be removed by touching thee—O cow). For the proper elucidation of this mantra the text *सोम एव ऋत्विजां मधुपर्कमाहुः* has been quoted. Wedding ceremonies are performed in the presence of the sacrificial fire. The person who pours oblations into this sacrificial fire is the bridegroom who is also in this case the man who receive the 'Arghya' (offering of welcome and homage), and therefore there is no necessity for him to make his *मधुपर्क*

(offering of bliss) with the dewlapped animal known as the cow. The Soma juice is sufficient for the purpose. It has already been seen (*vide* Rk 1.19.1 and 1.64.10) from the texts that गोपीताय and वृषखादाय in this connection stand for Soma. It should also be remembered that before this offering of welcome and homage was made there was a custom of going through some ceremonies for removing all evil influences. Therefore the rules laid down by Paraśara or those of the गृह्यसूत्र (Vedic Sūtras dealing with domestic rites) do not lay down any injunction for killing a cow but only refer to the touching of the holy cow for purification.

Some observe in the text एतद् ग्रथा राज्ञे वा ब्राह्मणाय वा महोक्षं महाजं वा पचेत्, a hint to the prevalence of a custom of slaying an ox or a goat and cooking the meat thereof. But it must be clearly understood that the term महोक्ष Mahokṣa used in this text does not refer to an ox. In Rik 8.43.11 there occurs the word उक्षान्नाय which means edibles mixed with Soma juice. Later on from the राजनिर्घण्टु text ऋषभौषधी कर्कटशृङ्गी it is found that Kings and Brahmins were offered on their

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arrival the juice of the Soma plant or some other herbal decoctions to control the bile, just as tea is served in modern times to all guests. In Kashmir and Tibet this custom of offering tea has been in use from ancient times. The occidentals have in modern times learnt the use of tea from India and have made it a part of their western culture. It might also be a direction to bathe the guest in water warmed with many odorous and invigorating ingredients (सर्व्वीषधि). There were naturally special directions for these ceremonious baths for the gods, the Brahmins who were considered as gods among men and the Kings who were looked upon as embodiments of the eight heavenly protectors of the eight different quarters of the Universe. The word (महाज) mahāja also does not indicate a big goat but fine rice from the Sālī variety of Paddy. In the Śānti Parva of the Mahābhārata there is a text अजैर्यज्ञेषु यष्टव्यमिति वा वैदिकी श्रुतिः । अजसंज्ञानि वीजानि छागं नो हन्तुमर्हथ. It means that sacrifices should be performed with the अज aja. But 'aja' according to this Vedic injunction, never means the goats but cereals like wheat, Brihi, etc. So also in the Tantras there

occurs the text अजैर्यष्ट्यं there also aja stands for Brihi, etc.

There is a famous text अमांसोऽर्घः which lays down that ceremonial offerings specially in marriages and sacrifices cannot be complete without 'Māṃsa' (meat). Here the question that naturally arises is what is the purport of the term मांस in this passage. In 4.1.2 of Yāska's Nirukta मांसं माननं वा मानसं वा मनुस्मिन् सीदतीति वा. Here the word मांस denotes not meat but covetable food. In the Tantra literatures the word मांस is thus derived and explained :—'Mā' is tongue (तत्संयमनं). Here restraint of tongue is indicated and मांस according to this, mean silent meditation (of the Divine). Some seem to detect directions for cow-slaughter in the 6. 4. 18 mantra of the Brihadāranyaka in the quotation—

अथ य इच्छेत् पुत्रो मे पण्डितः विगीतः समितिङ्गमः
शुश्रूषितां वाचं भाषिता जायेत सर्वान् वेदाननुब्रवीत सर्वमायु-
रियादिति मांसौदनं पाचयित्वा सर्पिषस्तमश्नीयातामीश्वरौ
जनयित वा औक्षेण वार्षभेण वा ।

Here is a case of great confusion. In Sanskrit the terms Uksha (उक्ष) and Vṛṣa (वृष) mean the

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same thing and thus applied to the same animal, and so there cannot be any question or options or alternatives. But here alternatives have been definitely used. Therefore it must appear that some other suitable expressions that might be used as alternatives were meant. Those expressions are as follows:—Māṁsa (मांस) stands for जटामांसी (the aromatic oil of the Sikenard plant), Ukṣa (उक्ष) stands for the Soma juice and Viṣa (विष) stands for the Medicinal plant (कर्कटगृही) as in वृषखादयः. Oblations of rice cooked and prepared with these tonic ingredients are evidently meant here. In 5. 2. 4 Mantra of the Chhândogya Upaniṣad a reference to the decoction of these ingredients, e.g., सर्व्वीषधि is found.

The word yajna is synonymised as अध्वर cf. यज्ञमध्वरम् । न ध्वरम् is अध्वरम् । ध्वरम् stands for Hiṁsā (killing, violence). So अध्वरम् is non-violence and therefore no slaughter can be part of the true (यज्ञ) sacrifice. *Vide* Taittiriya.

In the Mantra 3. 21. 12 of the Śatapatha Brāhmaṇa सधेन्वै चानुडुह्य नाग्नीयाधेन्वनडुही वा इदं सर्व्वं विभृतः we find positive prohibition of beef eating.

In Rik 6. 28. 4 the sage Bharadwāja is praying in the following words :—

नता अर्वा रेणुककाटो अमृते न संस्तुतवमुपयन्ति ता अभि ।

उरुगायमभयं तस्य ता अनुगावो मर्त्तस्य वि चरन्ति यज्वनः ॥

गावो भगो गाव इन्द्रो मे अच्छान् गावः सोमस्य प्रथमस्य भक्षः ।

Non-violence is the best of religious practices. Mother's milk is taken at the utmost for about two years but nourishment is derived from cow's milk throughout the whole life. Hence the ox and the cow are represented as the nourishing sire and dam (mother) and what epithet should be applied to those who can bear to think about the slaughter of these animals? It is useless to dilate still more. In every age whether Vedic, Paurāṇic, Buddhist or modern—the cow is regarded as inviolable (not to be killed). Bearing the mantra “Salutations to the Lord of the Universe—Kṛṣṇa Govinda—the protector of Brahmins and cows” in mind, it is necessary to apply energetically to the proper maintenance of the cow. Formerly every village had pasture lands on all sides but now these grazing grounds have been brought under cultivation. It is necessary to set apart new grazing

grounds and thereby try to increase the production and breeding of good cows. For want of good milk persons do not grow healthy and strong bodied and so become afflicted with various diseases. Devote your attention to scientific cow-keeping rather than start hospitals or distribute Quinine. When cows become strong, healthy and good milkers, health and longevity will inevitably follow as a matter of course. In the Upanishad there is a story that Satyakāma (the truthful) Jābāla was given four hundred heads of weak, emaciated cows by his preceptor who told him that he would acquire the knowledge he desired, when he would be able to raise the stock to a herd of one thousand cattle. When Satyakāma was returning with this increased herd, the Devas gave him the desired knowledge even on the way.

VI. THE DEVAS AND THE MĀNAVAS

The word 'Deva' is derived from the root 'Div,' meaning to shine—That which shines. The word Deva, therefore, has been applied to those radiant beings who live in the celestial

regions, while the word Mānava is applied to the progeny or children of Manu. In Amarkosha their synonyms have been given as

(1) अमरा निर्जरा देवास्त्रिदशा विबुधाः सुराः। The immortals (amarāḥ), not subject to decrepitude (nirjarāḥ), the always shining ones (devāḥ), heavenly beings (tridaśāḥ), the knowing ones (vibudhāḥ), and the heroes (śurā).

(2) मनुष्या मानुषा मर्त्या मानवा मनुजा नराः। Manuṣyāḥ, Mānuṣāḥ, Martyāḥ (earthly), Manujāḥ, Manavāḥ (Manu's offsprings), and Narāḥ (men, mortals).

The Devas (Heavenly beings) are immortals living in paradise while Mānavas (human beings) are earthly mortals living in this sorrowful world. Paradise is described in the Kaṭa Upanishad in the following way :—

स्वर्गे लोके न भयं किञ्चनास्ति न तत्र त्वं न जरया बिभेति (कठ १. १. १२) In the heavenly regions there is not the least shade of any sort of fear—Even thou, O Death, hath no access in those regions, there is no sinking dread of certain approach of decrepitude. In Paradise the heavenly beings getting beyond the pangs of hunger and thirst and

out of reach of the torments of grief pass their time in an eternal round of blissful joy. It is to be noted that in this text the ṛṣi tells Yama the God of death that in paradise even the all-conquering death is subdued and holds no sway, as paradise is the adode of the immortals. Of course, there is annihilation at the time of the Final Dissolution (Pralaya) and the beginning of a heavenly existence also is there. According to the Aryan śāstras (Scriptures) the Devas have an ethereal body of the elements—the Taijasa. This radiant 'Mantra' body is also found mentioned in the Śāstras. The Devas grow and sustain in Mantra-offerings (*vide* Vāyu Purāṇa—67.4) स्वर्गे मन्त्रशरीरास्ते
अमृता मन्वन्तरेष्विह; while on this earth of ours all creatures alike are subject to the pangs of hunger and thirst; they are afflicted by death or disease and always haunted by a sort of creeping dread; and this is the common lot of princes and paupers alike.

The Devas are called Tridaśas; because of the four stages of life—childhood, adolescence, youth and old age—through which men have to pass, the Devas have only the third stage, *i.e.*, perpetual youth. The Devas are *Bibudha*—of very great

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knowledge, while men's knowledge is in its very nature imperfect and limited. The Mānavas have various conditions of existence. He exists in his mother's womb where his existence can be inferred. Here the embryo gets a body. Then he is born. At this stage the natal cord which ties it to the mother is severed and the senses begin to function. Through the nose it begins to breathe, through the eyes it begins to see, through the ears begins to hear and through the mouth to emit the sound of crying. Because of the severance of the natal cord it gets liable to hunger and cold and begins to cry for food. As soon as the newly born child cries out, people express their joy, for a living child has been born and the mother in her tenderness lifts up the child and suckles it at her breast. Now that the pang of hunger and thirst first gets sway over the body, it never relaxes its hold but continues to afflict the body until death. The human child is absolutely helpless and is therefore completely dependent on others in every matter of food, drink or movement. Subordination thus sets in.

In the animal world, however, such is not the case. The newly born calf gets on its legs and at once begins to seek for its own food. Animals and birds have their bodies covered with a thick layer of fur or feather and so are immune from cold or heat. For the lack of this protective cover^{ing} the human child gets afflicted with extremes of heat and cold and takes recourse to its only strength, crying. (बालानां रोदनं बलम्). (The child's strength lies in crying). Even in the full vigour of manhood, he cannot take care of his own back with his own hand. He requires outside help to protect himself from accidents, disease and wild and ferocious animals. Then also when youth vanishes and limbs grow weary through decay, men have to look to others for support and stay. Human life is full of suffering and the world is a prison house of affliction. Many persons take to a life of crime like theft or brigandage or surrender themselves to life-long slavery and servitude only for a pitiful morsel of food and drink. They have to toil incessantly to earn their bread by the sweat of their brow. Lack of consistency is discernible in the Scriptures and Law books now current in the

western countries. Their scriptures enjoin complete surrender to God as the expression of the idea that men are servants of the Lord and meant to do His behests. Slavery was widely prevalent and even now exists in a different form as a means of subsistence; yet the slogans of Equality, Liberty and Fraternity rend the air and convulse the world.

In explaining creation, the Bible says:—"God created man in his own image. God formed man out of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul. He planted a garden eastward in Eden to grow every tree that is pleasant and good for food. He planted the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. He put the man into the garden of Eden to dress it and to keep it. God commanded 'of every tree of the garden thou mayest freely eat. But of the tree of knowledge of good and evil, thou shalt not eat of it.' The serpent beguiled him with these words: 'For God doth know that in the day ye eat thereof, these your eyes shall be opened and ye shall be as God, knowing good and

evil.' When Adam slept, God took one of his ribs and closed up the flesh instead thereof and the rib made He a woman and brought her unto the man. They were both naked and were not ashamed. Being beguiled by Satan (Serpent) Adam did eat the fruit of the tree of knowledge. God coming to know of this, said 'For dust thou art and unto dust shalt thou return.' Lord made coats of skin and clothed them and the Lord God said—Behold, the man is become as one of us, to know good and evil and now lest he put forth his hand and take also of the tree of life and eat and live for ever. Therefore the Lord sent him forth from the Garden of Eden to till the ground. So He drove out the man and placed at the east of the Garden of Eden a flaming sword which turned every way to keep the way of the tree of life. (Genesis—Chaps. I, II, IV, V). According to this Biblical account, the heaven and heavenly beings, angels and the celestial nymphs were created at the will of the Lord before He created man.

There is perfect agreement between this Biblical account of creating man out of the dust of the ground and breathing into it the spirit of life and

the account of creation as recorded in the Taittiriya Upanisad. From this Biblical account it appears that what God intended by creating a man was that man living the thoughtless but contented life of an animal (like cows etc.) should act as a gardener of the Garden of Eden for dressing it and keeping it. The Garden of Eden is the place of enjoyment of the angels and the nymphs because it is perpetually attractive on account of its delicious fruits and beautiful flowers. In a more recent scripture of another western country, the authority of the Bible has been recognised. We find these words of the Lord—"We created man of dried clay of dark loam moulded; and Djin had we before created, of subtle fire. Remember when the Lord said to the angels—I created man of dried clay of dark loam moulded and when I shall have fashioned him and breathed of my spirit into him, then fall ye down and worship him. And the Angels bowed down in worship all of them together save Eblis (Satan); he refused to be with those who bowed in worship. 'O Eblis,' said God, 'wherefore art thou not with those who bow down in worship?' He said, 'It beseemeth not me to

bow in worship to man whom thou hast created of clay of moulded loam.' Then God said—"Begone thou hence, thou art a stoned one and curse shall be on thee till the day of reckoning. And who thrill with dread at the chastisement of the Lord.—Surā 15.

Surās 70-95—contain the expression—"of Goodliest fabric we created man"

Surā 91—'And breathed into it its wickedness and piety.'

Surā 51—'I have not created Djin and man but they should worship me and fear God and put me not to shame.'

Surā 26—'Will ye not fear God?' Angel Gabriel spoke to the prophet.

From all this it appears that men were created out of loamy clay when the Djin and the angels were made of subtle fire. Because the Devas have a body of celestial energy, therefore they are radiant and luminous. Now because God commanded all to worship on bended knees man who was created by God in His own image, all the angels worshipped man but Eblis (Satan) did not so worship. For this disobedience, he was banished

from heaven. Satan beguiled man on account of this enmity. In the Bible God says—this first man after tasting the fruit of knowledge became like unto us able to evaluate everything such as pleasure and grief etc. Therefore He took timely precaution and arranged that a flaming sword should whirl round the tree of life incessantly and also drove him out of the Garden of Eden lest he partook of the fruit of the tree of life and became immortal like the angels and the deities. Whether on the Earth or in the Heaven, man should always be His subject and worshipper. It is not His will or desire that man should ever become an immortal Devatā.

In our country also there is no lack of more or less recent Āchāryyas (exponents of divinity) who preach the doctrine of creation and life as the outcome of the Will of the Lord. According to their view the eternal servitude of all Jīva (individual self or ego) is accepted as an axiom. Even after getting salvation they will remain in His presence with folded hands and they seem to take pride even in slavery and servitude. They admit that the incomprehensible Śakti (power) of Māyā, is overcome by His Grace. Can that be explained which is

incomprehensible or shall it be beyond the reach of words? Avidyā or Māyā is dispelled by His Grace. Verily He is the Life and Knowledge. The Jīva gets the attributes of the Divine when it achieves Mokṣa or liberation. When the Jīva, thus, gets an embodiment in the Jñānamaya Koṣa he assumes the divine form but does not merge in the Divinity—rather floats in the Causal Water, *i.e.*, Brahma. Yet according to the Śruti, the Brahma is free of all attributes, absolutely Pellucid and Pure, not touched by any stain. If the Jīva, after liberation, floats like a delicate film of foam in the All-pervading Brahma, then does not the stainless and pure Brahma get an impure excrescence? Though omnipotent yet He cannot draw unto Him and merge in His own (Svarup), the liberated Jīva. He can create only but cannot dissolve. This position is rather untenable.

Historians are of opinion that at the time of Khalifa Haroun-Al-Rashid and his son Al Mamun fresh attempts were made by the Arabs to extend their sway in India. They proceeded from Sindh and Kathiawad towards Chittore in Rajputana but were repulsed by Rana Khoman of the Śisodias.

The great Haroun reigned from 786 to 809 A.D. Mamun became the Khalifa in 812 A.D. and ruled till 836. Sultan Mahmud led his expeditions against India during the period 1001 A.D. to 1026 A.D. Sultan Muhammad Ghori invaded India between 1190 A.D. and 1206 A.D. and occupied some portion of the country. The appearance of the aforesaid exponents of Dualism is also found to fall in with this period, *i.e.*, the 11th Century A.D. and the succeeding periods. Even in the pre-Christian period there was a regular contact between India and the Greeks and the Romans in matters of trade, commerce, etc. As a result, Greek ideals of art influenced India and the philosophical truths of India left a lasting stamp on Greek philosophy. Some even go so far as to say, that Christ came to India and studied Vedānta in a monastery at Kashmir. That the sages of the East visited Christ at His nativity is well known. It is, therefore, not at all improbable that the ideas of the Bible or the Quoran might have some traces of the more recent Śāstras. The idea of eternal servitude to God and the prohibition of partaking of consecrated food offerings to other gods are

found in the Old as well as the New Testament and also in the Quoran. *Vide* the Book of Revelation—Chap. II verses 14 and 20—also the Holy Quoran Surā 5-4.

In the R̥gveda the word Dāsa or Dasyu is a term of the vilest reproach applied to the most despised class. The fair skinned Aryans can never be slaves like the dark complexioned Dāsas. This was utterly inconceivable. In Rik 7. 5. 6 and 10. 49. 3 we find the expression "I have denied to the Dasyus the name of the Aryans." From this it would be clear that the idea of slavery or servitude to anybody was abhorrent to the early ṛṣis and they aimed at complete emancipation of the body as well as of the spirit ever free, never slave.

By analysing the trend of mind with which the Aryan ṛṣis offered their worship, it is found that they believed that the Devas grow in splendour and energy through the Mantras. *Vide* Rik 1. 31. 18, 2. 11. 2, 5. 31. 4, 8. 16. 9, 9. 101. 3 and 10. 120. 5.

In the 3. 6. 1 mantra of the Chhāndogya Upaniṣad, it is stated that the Devas do not eat

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

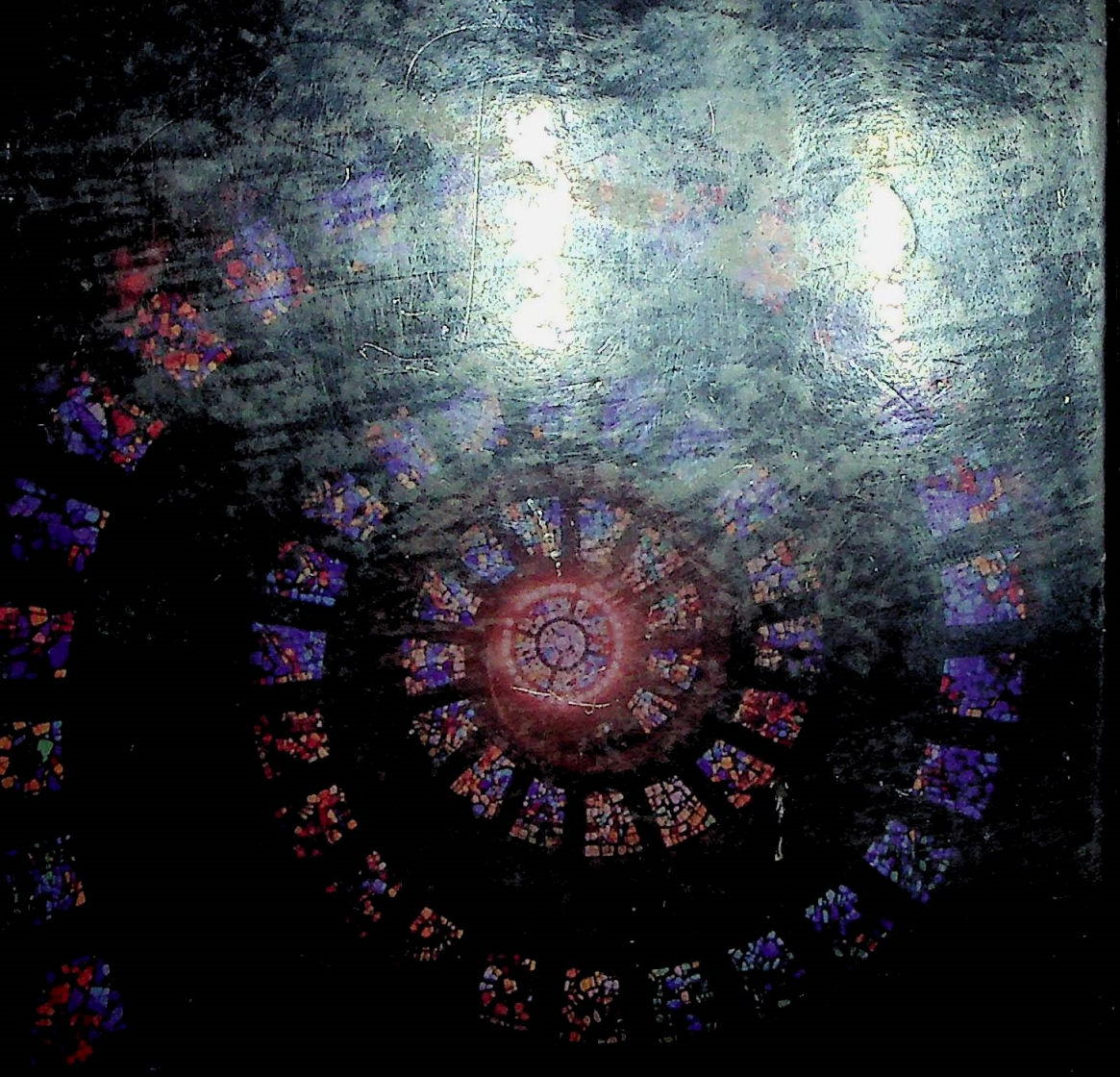
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ ॥

“Both this (the manifested universe, इदम्) and that (which lies beyond अदः or तत्) are pervaded by Him and absolutely full with His Presence. Because God, the Almighty has a mantle of Māyā, He appears to reveal Himself in space and time as discrete entities. What remains when His Māyā is withdrawn is also His own full Being (Swarūpa).”

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